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An analytical study of selected sermons of Billy Graham from the San Francisco Crusade of 1958 with reference to techniques of persuasion

Melvin Roy Nickerson
University of the Pacific

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AN ANALYTICAL STUDY OF SELECTED SERMONS OF BILLY GRAHAM
FROM THE SAN FRANCISCO CRUSADE OF 1958 WITH
REFERENCE TO TECHNIQUES OF PERSUASION

888001

A Thesis
Presented to
the Faculty of the Speech Department
The College of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Speech

by
Melvin Roy Nickerson
August 1960

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CHAPTER I

THE PROBLEM, DEFINITIONS OF TERMS USED, AND PREVIEW OF REMAINING CHAPTERS

William Franklin Graham has probably preached, face to face, to more people than any spokesman for the faith in all Christian history. High estimates that by 1955 he had spoken to more than twenty million.¹ Since that date Graham has conducted crusades in London, Scotland, Europe, Asia, South America, Australia, and he has spoken in organized campaigns in large cities and at whistle-stop meetings in small hamlets throughout the United States.

The purpose of every sermon delivered by Graham is persuasion. High has compared his speech technique with that of another great evangelist, Dwight L. Moody.

Billy Graham preaches every sermon "for a verdict." In fact, as was said of the preaching of Dwight L. Moody, every part of every sermon seems, from start to finish, to point to the altar and, often, he begins to make the invitation long before he is ready to ask for a response from the congregation.²

I. THE PROBLEM

Statement of the problem. It is the purpose of this investigation to (1) review the background of Graham's early training and environment to determine what factors may have

¹ Stanley High, Billy Graham (New York: McGraw-Hill Book Company, Inc., 1956), p. 2.

² Ibid., p. 66.

influenced him; and to (2) analyze six televised sermons of May 10, 17, 25, 31, and June 7 and 14, 1958 respectively to determine the persuasive speech techniques employed.

Importance of the study. Graham has demonstrated through oral discourse that he has the capacity to influence both the thought and action of men. It is therefore important that a survey be made to determine the basis of his persuasive method.

Using the classical tradition of speech technique it is possible to determine the method of support utilized by Graham to sustain his assertions, and to analyze as well the modes of persuasion which he demonstrated in actual speech situations.

The examples provided in this investigation should serve as a handy reference to students of speech who seek to find how a persuasive speaker utilizes accepted methods of persuasion.

Delimitation of the study. This investigation is confined to a study of speech methods employed by Graham in six televised sermons from the Cow Palace during the San Francisco crusade.

It does not purport to be a comprehensive rhetorical analysis, but is an investigation of techniques of persuasion demonstrated in the selected sermons. A further

limitation was placed on the investigation by the absence of sufficient background material. Although much has been written of the organization and effectiveness of the Billy Graham Evangelistic Association, there is a limited amount of material available regarding the persuasive effectiveness of Graham himself.

II. DEFINITIONS OF TERMS USED

Speech technique. The method of procedure utilized by the speaker to demonstrate how a problem can be solved, a felt want satisfied, or a goal reached.³

Converts. Those in the audience at the San Francisco meetings who, in response to the altar call at the close of the sermon, signified their decision to accept Christ as Saviour by public acknowledgement of their faith.

Mass evangelism. The effort to convert large numbers of people in a short period of time through an organized campaign. The term "crusade" shall be used synonymously with mass evangelism.

Persuasion. The "...conscious attempt to modify thought and action by manipulating the motives of men through predetermined ends."⁴

³ William N. Brigance, Speech Communication (New York: Prentice-Hall Inc., 1952), p. 123.

⁴ Winston L. Brembeck and William S. Howell, Persuasion (New York: Prentice Hall Inc., 1952), p. 24.

Modes of persuasion. Ethical, logical, and emotional proofs which are supplied by the speech itself.

Supporting materials. That which is used to prove a point, explain an idea, or make a general statement clear or vivid.⁵

III. PREVIEW OF REMAINING CHAPTERS

The remainder of this investigation has been organized into six chapters. Chapter two consists of a review of the literature, methods, materials, and procedures of the thesis. In chapter three there is a brief biographical presentation of the family life, education, and ministerial experience of Graham. Chapter four is concerned with the organization of the San Francisco crusade. In chapter five an analysis is made of supporting materials with examples from the six selected sermons delivered by Graham. The modes of persuasion used in the six selected sermons is the subject of chapter six. Chapter seven presents the conclusions and a summary of the investigation.

⁵ Donald C. Bryant and Karl R. Wallace, Oral Communication (New York: Appleton-Century-Crofts, Inc., 1952), p. 15.

CHAPTER II

REVIEW OF THE LITERATURE, METHODS, MATERIALS, AND PROCEDURES

Information for this study has been gathered from the following sources.

I. PRIMARY LITERARY SOURCES

Of primary importance were the manuscripts of the six crusade telecasts from which this study was made, and which appear as Appendix B at the conclusion of this investigation.

Credit is hereby extended to the Billy Graham San Francisco Bay Cities Crusade, Inc. for providing literature and background material for the investigation.

Recent publications concerning Billy Graham proved very helpful. Stanley High's Billy Graham was a personal account of several previous crusades, and revealed the basis for Graham's sudden rise to national prominence. Sherwood E. Wirt's Crusade At The Golden Gate also provided necessary background information which was helpful in the study.

Several texts on public address provided invaluable definitions and explanation of persuasive speech technique

which were used in analyzing the six selected sermons. Of primary significance were the following: William N. Brigance's Speech, and his publication Speech Communication; Persuasion by Winston L. Brembeck and William S. Howell; and Speech Criticism by Lester Thonssen and A. Craig Baird.

II. METHODS, MATERIALS, AND PROCEDURES

Recordings of the sermons. Tape recordings were made of six televised sermons. The dates on which the sermons were presented were respectively: May 10, 17, 25, 31, and June 7, and 14, 1958. Each of the six recorded sermons was manuscripted by the investigator. No attempt was made to edit the sermons. As nearly as possible, the words of the text are those used by Graham. The six selected sermons appear in manuscript form at the conclusion of this investigation.¹

Assistance provided by the crusade headquarters. Approval to study the meetings was granted by Dr. Walter Smyth, director of the San Francisco Bay Cities Crusade, and press tickets were provided the investigator to allow free access to the meetings. In addition, the public relations office generously provided background material on the Billy Graham organization and furnished periodic statistics and summaries of the meetings as the crusade progressed.

¹ See Appendix B, p. 64.

CHAPTER III

THE BIOGRAPHY OF BILLY GRAHAM

I. BACKGROUND

William Franklin Graham was born November 9, 1917 of devout parents on a small dairy farm outside of Charlotte, North Carolina. He was inculcated early in life with the religious precepts of his mother's Presbyterian faith, and to this day he is as much a Presbyterian as he is a Baptist.¹

At the age of seventeen Graham was converted by the evangelist, Mordecai Ham, who had opened an "assault on sin" in Charlotte. Graham answered the altar call at the close of the sermon.

Education for the ministry. In 1936 Graham abandoned his desire to become a major league baseball player and entered Bob Jones College in Cleveland, Tennessee. Because the institution emphasized strict religious discipline that was unsatisfactory to Graham, he left at the end of the first semester. He then enrolled in the Florida Bible Institute near Tampa.

The doctrines of the Tampa institution were Biblical

¹ High, op. cit., p. 104.

fundamentalism. But, according to High, it was an opportunity to hear different viewpoints:

Preachers did all the teaching--aided, now and then by visiting ministers and evangelists. The doctrines of the school were Biblical fundamentalism. But it was fundamentalism which, for that period and locale, had considerably more than the average measure of tolerance in it. There were Methodists and Presbyterians among the preachers, as well as some of more rigid beliefs.²

During his undergraduate days at Florida Bible Institute Graham decided to study for the ministry.³ It was here that he came under the supervision of the Reverend John R. Minder, Dean of the Institute. Dean Minder had a profound influence on the oratorical style of Graham. Minder's philosophy of homelitics was simple and to the point: ("Know your subject, believe your message, speak it with conviction. . ."⁴)

When Graham was graduated from the Florida Bible Institute in 1940 he had established his reputation as a speaker. Dean Minder had guided Graham to rescue missions, street corners, trailer camps, country churches, and the local pulpit. Together they conducted a two week crusade in Palatka, Florida, and during the second week Graham was left in charge while Minder returned to the Institute.

² Ibid., p. 75.

³ Charles T. Cook, The Billy Graham Story (London: Marshall, Morgan and Scott, 1954), p. 9.

⁴ High, op. cit., p. 78. ⁵ Ibid., p. 82.

Thus it was that under the tutelage of Minder Graham led his first successful "crusade."

In the fall of 1940 Graham enrolled as a sophomore at Wheaton College, an interdenominational institution near Chicago, Illinois. While at Wheaton he met his future wife, Ruth Bell, who had been raised in China by her parents who were medical missionaries of the Presbyterian Church. They now have five children, and maintain a family residence near her parents in Montreat, North Carolina.

Early ministry. Graham's first full-time pastorate was at a small church in Western Springs near Wheaton. It was here in 1944 that he presented his first radio program under the guidance of Torrey Johnson, a Chicago pastor who is recognized as the founder of the "Youth for Christ" movement. The program, "Songs In The Night," was broadcast from Graham's church in Western Springs. The first paid soloist was George Beverly Shea who is now a member of the Billy Graham team.

In 1945, Graham became the first field representative of "Youth for Christ" at a salary of seventy-five dollars a month. "Youth for Christ" was and is an evangelistic movement specializing in mass evangelism, particularly among youth. Its chief feature was the Saturday night "Youth for Christ" rally. Graham traveled extensively during his three years preaching at rallies all over the United States.

During his ministry with the "Youth for Christ" organization, he added the second member to his team. Cliff Barrows was a volunteer song leader who was drafted from the audience for a youth rally in Asheville, North Carolina. He is now director of music and master of ceremonies for all Billy Graham meetings.⁵

In 1947 Graham was appointed acting president of the Northwestern Bible School in Minneapolis, Minnesota. In 1948 he accepted the part-time job of president which he resigned in 1951. High felt that this was a turning point in his career:

He learned at Northwestern about the educator-category mentioned by St. Paul, as at the church in Western Springs, he had learned about the pastor-category. Facility at neither was the Lord's "gift" to him. Occupationally, this left only Evangelism.⁶

It was at Northwestern in 1950 that he acquired the third member of his team. Jerry Beavan was administrative assistant to the president. He now is public relations director for the Billy Graham organization.

The Billy Graham Evangelistic Association. Although Graham achieved many triumphs in his travels for the "Youth for Christ" organization, his first big crusade on his own was the forerunner of all subsequent campaigns. It has

⁵ San Francisco Chronicle, April 25, 1958, p. 10.

⁶ High, op. cit., p. 146.

been stated by High that the unprecedented publicity of the 1949 Los Angeles meetings was the factor that made the campaign successful.

When Billy Graham arrived at the crusade tent at Washington and Hill streets in downtown Los Angeles, there was waiting for him the largest contingent of reporters, feature writers, and newspaper photographers he had ever faced. That morning, from his fabled retreat at San Simeon, the aging William Randolph Hearst had sent a two-word telegram to the editors of the Hearst press: "Puff Graham."⁷

The results which were brought about included an extension of the three week crusade to eight weeks. It became, according to High,

. . . front-page news in Los Angeles; it became a feature story nationally. More than seven hundred of the city's one thousand protestant churches. . . were, at the end, at least nominally supporting him."⁸

The Los Angeles crusade catapulted the Billy Graham team into national evangelism. By 1955 he had preached face to face, at home and overseas, to more than twenty million people. Two of his books had sold more than five hundred thousand copies. A weekly radio show, the "Hour of Decision," was presented every Sunday night, and his newspaper column, "My Answer," ran five days a week in two hundred newspapers.⁹ All of the enterprises of the team were organized under the auspices of the Billy Graham Evangelical Association, Inc. of Minneapolis.

⁷ Ibid., pp. 147-8. ⁸ Ibid., p. 150.

⁹ Ibid., p. 152.

CHAPTER IV

THE BACKGROUND AND ACCOUNT OF THE SAN FRANCISCO CRUSADE

In 1954 Graham spoke to Bay Area ministers at the Californian Hotel. His challenge for a spiritual revival was taken up by two local clergymen, Dr. Abbot Book, executive secretary of the Northern California Council of Churches, and Dr. Robert Munger of the First Presbyterian Church of Berkeley.¹ From that date work was initiated to form an executive committee of local ministers and lay leaders who served as a policy board and made the physical arrangements possible by their efforts.

I. PLANNING THE CAMPAIGN

Advanced preparation. Crusade headquarters was established in a suite of offices in downtown San Francisco in the fall of 1957 by advance members of the Billy Graham team. Weekly meetings of the executive committee, which had been recruited by Book and Munger, were held to direct the San Francisco Bay Cities Crusade, Inc.

Recruitment of volunteers. Graham arrived in San Francisco on April 26, 1958, the day before the opening meeting in the Cow Palace. By that date his organization

¹ Stockton Record, April 25, 1958, p. 1.

had the framework of the crusade well established. Commitments in support of the crusade had been received from 1,175 Northern California churches. Seats for ten thousand persons had been reserved by groups of twenty-five or more for each of the thirty-four scheduled meetings in the Cow Palace. A corps of four thousand counselors, two thousand ushers, and three thousand vocalists had been preparing for weeks for the meetings.² Each volunteer had been suggested by his minister who had forwarded names to the crusade headquarters.

Publicizing the crusade. A pre-crusade publicity campaign had been initiated which consisted of billboards, posters, automobile stickers, bus cards, and radio and television announcements. The progress of the crusade was chronicled daily in Bay Area newspapers.

Television and radio. Arrangements had been made with the American Broadcasting Company to televise the Saturday night meetings direct from the Cow Palace. The initial telecast was channelled to one hundred forty stations and by the end of the campaign one hundred seventy-five American Broadcasting Company outlets were participating. Local telecasts from KGO-TV studios were made on week-day nights after the meetings, and local radio

² Ibid.

broadcasts were aired at ten o'clock in the morning on Tuesday through Friday from April 1 to the close of the campaign in June.

Financial needs. The budget for the crusade consisted of \$431,000. This included \$227,000 which was to be raised by the local committee, and up to \$179,000 in crusade offerings, plus a \$25,000 gift which was received from contributions in New York in 1957.

In addition, the direct telecasts from the Cow Palace over the American Broadcasting Company network cost \$360,000 which was paid for by contributions from the television audience. The \$431,000 basic budget included the following: local telecasts \$13,800; local broadcasts \$4,598; and \$29,000 to help finance Graham's weekly Sunday night radio network broadcasts.³

II. DURING THE CAMPAIGN

Crusade dates and attendance. The crusade schedule called for thirty-four meetings during six weeks which began April 27, 1958. The campaign was extended for one week, and this was followed by a week of visitation evangelism by Bay Area churches. The official closing date of the crusade was June 22, at which time the final meeting was held at Seals Stadium.

³ San Francisco Chronicle, April 23, p. 2.

During the seven week duration of the crusade Graham spoke to 696,325 persons in the Cow Palace. There were 25,575 recorded decisions for Christ.⁴ These were the "inquirers" who responded to the invitation to accept Christ as their Saviour. They were counselled by trained ministers and lay leaders in a room which adjoined the main hall of the Cow Palace.

Television response. The Saturday night telecasts produced a mail response of 350,000 letters and, according to the crusade public relations director, there were more than 25,000 persons who acknowledged their decisions for Christ after listening to Graham on television.⁵

Special meetings. In addition to the meetings in the Cow Palace and in Seals Stadium, several meetings were held in the Bay Area as an adjunct to the principal meetings. At San Quentin Prison, Graham spoke to four thousand men; there were six hundred decisions for Christ.⁶ At noon on May 1 he spoke to seven thousand people in a down-pour of rain at Union Square in San Francisco. On May 8, 11,000 persons heard him speak during the noon hour at the City Hall Plaza in Oakland. He spoke at only one

⁴ News Release (Billy Graham San Francisco Bay Cities Crusade, Inc.), July 1, 1958, p. 1.

⁵ Ibid. ⁶ Ibid.

district meeting during the crusade. On a Sunday evening he talked to three thousand negroes in the Fillmore District of San Francisco.⁷

College meetings. Special addresses were presented by Graham to the following college groups: at Stanford he spoke to twenty-five hundred students; at San Francisco State College he talked to twelve hundred students; at the Pacific School of Religion he addressed five hundred young people who were training for the ministry, and at the University of California he spoke to eleven thousand five hundred faculty and students.⁸

⁷ Ibid.

⁸ Ibid.

CHAPTER V

USE OF SUPPORTING MATERIALS

The person who persuades must concentrate on clarity and understanding for the duration of absolute attention of an audience is only a few seconds.¹ Bryant and Wallace have stated that "anything you say which proves your point or makes your general statement clear or vivid to your audience is, strictly speaking, supporting material."²

The general statement or assertion of a speaker by itself is inadequate in persuasion for it does not elaborate, explain, or prove. The assertions that are remembered, wrote Brigrance, are those that are documented.

We remember things that are kept vividly before our minds. We remember ideas that are supported by a succession of details, by examples, by comparisons, by illustrations. We remember ideas that are "hammered" in.³

The supporting materials utilized by Graham in the six selected sermons of the San Francisco crusade were: definition and explanation, illustration, specific instance, narration, testimony, comparison and contrast,

¹ Brembeck and Howell, op. cit., p. 264.

² Bryant and Wallace, op. cit., p. 15.

³ Brigrance, Speech Communication, op. cit., p. 31.

description, factual information, and repetition and re-statement. In this chapter each of these methods of support will be defined, and examples provided. The reader is referred to the tabulation of supporting materials which appears at the conclusion of this investigation.⁴

Definition and explanation. "A speaker to be clear must define terms," wrote Brigance, "not merely define them out of a dictionary, but define them in the speech context."⁵

Graham defined "idolatry" by making reference to sin in America:

There are thousands in America that are guilty of the sin of idolatry. God said, "Thou shall have no other Gods before me." And yet tonight, as I said last week, there are thousands in America that are guilty of idolatry. Any time that you put self ahead of God you are guilty of idolatry because that is exactly what idolatry means.⁶

Graham defined the meaning of "danger" which threatens every person who has not been saved through the acceptance of Jesus Christ:

There is the danger that you could so harden your heart that even though God speaks to you, you cannot come and repent. . . There may come a moment in your life when your mind snaps, and your reasoning powers are withdrawn. And then your moral sensibilities and your ability to choose God is gone. . . Then there's the danger of sudden death. . . And then there's another danger. You can only come to Christ when the Spirit of God draws you.⁷

⁴ See Appendix A, Table I, p. 62.

⁵ Brigance, Speech Communication, op. cit., p. 104.

⁶ See Appendix B, p. 67. ⁷ See Appendix B, p. 71.

The most frequently used supporting material, and the one that was difficult to determine, was that of explanation. Graham made great use of explanation to clarify and expand his assertions throughout his sermons. The use of explanation, according to Brembeck and Howell, is of importance to the audience:

. . .concrete, specific, precise words present more clearly delineated stimuli than the more abstract and general words. . .The specific, the concrete are more interesting than the abstract and the general. Only those highly trained in the mental disciplines are⁸ able to find pleasure in dealing with the abstract.

Graham used explanation to interest the audience in the meetings which were held, and the results which occurred.

I think of all the crusades that we have ever conducted, we have seen more people this past week come to Jesus Christ as Saviour and Lord than any first or second or third week anywhere. . .I wish you could have been here on Thursday night. This great building was filled with teen-agers. And when the invitation was given, more than twelve hundred came to give their lives to Jesus Christ.⁹

He used brief and vivid examples which appeared frequently in the sermons to clarify the meaning of his general statements. Such was the case when he described what life after death meant:

The Bible teaches that there is life after death . . .The Bible teaches that when you die you don't really die. Only your body dies because you see the

⁸ Brembeck and Howell, Persuasion, op. cit., p. 270.

⁹ See Appendix B, p. 65.

Bible teaches God made you in His image. And God gave you a body. Now this body is your case that you live in.¹⁰

Illustrations. "Illustrations, while they make it easier for all," wrote Beecher, "are absolutely the only means by which a large part of your audience will be able to understand at all the abstruse processes of reasoning."¹¹

An illustration has definite form which is identified by Bryant and Wallace as,

. . .detailing, sketching, or otherwise setting before the audience of a typical circumstance, a particular case, or an incident which helps to make clear and to support the general idea which the speaker wants his audience to understand.¹²

To clarify how even the mighty may fall, Graham told the audience of the devoutness of Judas because of his works, but also he was sinful:

Judas was with Jesus for three years. He had heard all of the sermons that Jesus had preached. In fact Judas had baptized. Judas had been on Jesus' team, had traveled for years with Christ, had been one of His intimate companions. And yet Judas was lost, Judas was covetess (sic) all the time. Judas was lost in the end, because he had never realized the personal, intimate presence of Christ.¹³

¹⁰ See Appendix B, pp. 101-2.

¹¹ Henry Ward Beecher, Lectures on Preaching (New York: J. B. Ford and Company., 1872), pp. 157-8. Quoted from William N. Brigance, Speech (New York: Appleton-Century-Crofts, Inc., 1952), p. 251

¹² Bryant and Wallace, Oral Communication, op. cit., p. 16.

¹³ See Appendix B, p. 84.

A more concrete illustration was used to point out that life is precious to everyone.

I heard about a man some time ago that had been thrown from a sinking ship. And he grabbed a money bag containing thirty thousand dollars, and held onto it and tried to swim. But finally he had to make a choice between his life and the money, and he threw the money away in order to save his life.¹⁴

Graham used a factual illustration of his own personal experience to show that death may come to anyone at any time regardless of their physical condition.

I had a man, a heart specialist, who is one of the great heart specialists in the United States, and he was the same age that I was. His picture had been in various magazines because he was a specialist, and had made several new discoveries.

He examined me one day and he said, "Billy, you'd better slow down." He said, "You know, you could have a heart attack any time with the pace you keep. . ."

And you know, that man told me he took care of himself. And he told me all the things he did to keep care of himself: the exercises he took, the type of foods he ate, and how much sleep he got at night. He said, "I've learned from my studies what to do." And he said, "I'm going to live."

You know what happened to him? Within six months after he examined me that man was dead of a heart attack at the age of forty-two. Dead!¹⁵

Graham used the hypothetical illustration to explain what he thought must take place before a person is ready to die.

And when you're prepared to die, you're prepared to go into society and live for Christ. You're prepared to go into your home. A revolution takes place in your home, in your life, in your business, in every activity you're a new person. Because your soul is anchored. You know where you're going.¹⁶

¹⁴ See Appendix B, p. 96.

¹⁵ See Appendix B, p. 98.

¹⁶ See Appendix B, p. 106.

Specific instance. A specific instance is a condensed illustration which Brigrance says, "names the person, place, date or event--but does not develop it by details."¹⁷ Several different types of specific instances were used by Graham to support his premises.

Graham cited the Resurrection as a specific instance which demonstrated that Christ is immortal.

Jesus is an expert because he's the only one to come back from the dead. He Himself was raised from the dead. And He lives!¹⁸

Graham explained that an individual, no matter how he might try, was not sufficiently deserving to warrant forgiveness. He employed the specific instance of the old scales in a country store to picture his meaning.

And it's like an old pair of scales in an old country store. Do you remember them? You put a weight on one side and the other side you try to balance.¹⁹

To picture how mankind since antiquity has prepared for the aftermath of death, he used a battery of condensed illustrations which dealt with customs of burial:

The Egyptians believed in life after death. They built elaborate pyramids for their dead and made provision for their life beyond the grave. The African shieks used to be buried with several of their wives to give them companionship in the future life.

¹⁷ Brigrance, Speech Communication, op. cit., p. 108.

¹⁸ See Appendix B, p. 104.

¹⁹ See Appendix B, p. 120.

The Norsemen, who had never seen a Bible, were buried with horse and armor so that they might fight in the after-life. The American Indian talked about his "happy hunting ground."²⁰

Narration. There are certain rules and regulations for narration which set it apart from other forms of support. The description of narration by Brigrance shows how it is used:

Narrative takes many forms--among which are the illustration, story, historical incident, and anecdote. All have a common element. They do not provoke controversy. . . They are concrete, interesting, full of action. They can create suspense, or arouse laughter, or depict tragedy.²¹

The account of the reign and fall of Menassa, the King of Jerusalem, meets the requirements of narration set forth by Brigrance.

God allowed the Asyrians, a godless great nation . . . to sweep down on Judah and capture Jerusalem, and you know what they did to Menassa the King? His day of reigning was over. They burned his palace. They put a chain in his nose, tied his hands behind him, and led him down the streets of Jerusalem. And as he went down the streets of Jerusalem I can see the people throwing stones at him.²²

Narration was used again in the fourth sermon. The format was the same: a biblical story, a continuing illustration woven throughout the message, and the story told

²⁰ See Appendix B, p. 101.

²¹ Brigrance, Speech, op. cit., p. 259.

²² See Appendix B, p. 72.

was that of the decadent reign of a monarch who suffered the consequences of his sin.²³

Testimony. Bryant and Wallace define testimony as resort to an authority other than the speaker to support an idea.²⁴ Brembeck and Howell classify testimony according to its source: (1) a prestige authority is a person who is known to the audience, (2) an expert authority may not be known to the audience, but occupies a position of eminence regarding the subject, (3) a non-expert prestige authority is one who is known to the audience, but who may not be qualified by experience or formal education to judge the question, (4) lay authority are the anonymous majority of our populous often referred to as the "common man."²⁵

Graham resorted to "prestige authority" when he referred to an incident in the ministry of D. L. Moody.

I could tell you a story tonight that D. L. Moody once told about an experience that he had. About a man that he tried to win to Christ for years, and that man kept putting it off saying, "Someday I'm going to give my life to God. Someday I'm going to receive Christ." But he never did. And toward the end of his life suddenly his mind snapped. He no longer had the will-power to give his life to Christ.²⁶

²³ See Appendix B, p. 112.

²⁴ Bryant and Wallace, op. cit., p. 18.

²⁵ Brembeck and Howell, op. cit., pp. 221-22.

²⁶ See Appendix B, p. 71.

Graham used "prestige authority" again to emphasize the need for unselfish service to others. He reminded the audience that famous men such as Livingston, Borden, and Schweitzer had renounced their heritage in order to serve the backward people of the world.²⁷

To support his contention that we must first have our sins forgiven before we can get into heaven, Graham referred to the Bible as an "expert authority."

The Bible says that, "As many as received Him, to them gave He power to become the sons of God, even to those that believe on His name." The Bible again says, "for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Father."²⁸

"Expert authority" was used by Graham to point out that the Bible should be accepted by "faith" as it was not meant to be interpreted by mortals.

The Bible was inspired by men of God. Written by the Holy Spirit, and men do not understand it. They cannot make it out. And the Bible teaches that it is foolish unto man.

Our intellectuals today are trying to figure a way out but they cannot because this was done by the Holy Spirit. And only the Spirit of God can properly interpret the Scriptures. Only the Spirit of God can teach you what God is saying.²⁹

"Expert authority" was also used to show that the organization had some fine evangelists in the crusade. Graham introduced the following men from the rostrum:

²⁷ See Appendix B, pp. 128-29. ²⁸ See Appendix B, p. 137.

²⁹ See Appendix B, p. 115.

Howard Jones was a recent seminary graduate enroute to Africa, Dr. Akbar Haqq was an evangelist of India, Grady Wilson had been associated with Graham since boyhood and was a permanent member of his team, Leighton Ford was a Canadian minister of the Presbyterian Church, and the Reverend Joseph Blinco was on loan from the Methodist Church of England to work with Graham.³⁰

Graham used "non-expert prestige authority" when he introduced three "converts" of the Billy Graham crusade of 1949 in Los Angeles: Jim Boss was an underworld figure who had since been "preaching the Gospel in Presbyterian and Methodist and Baptist and Episcopal churches everywhere,"³¹ Louis Zampirini was a former olympic miler and war hero who had begun to drink when he came home and then became, "confused, and frustrated and mixed up in his life. . .and tonight is a director of the Victory Boys Camp for juvenile delinquents in Los Angeles,"³² and Stuart Hamblin was a cowboy singer and radio personality who had his life changed. He turned from his reputation as a "pretty rough fella," and began to write Christian songs.³³

³⁰ See Appendix B, pp. 134-35.

³¹ See Appendix B, p. 124. ³² See Appendix B, p. 125.

³³ See Appendix B, pp. 125-26.

prestige authority" when he introduced the cowboy star Roy Rogers who spoke for three and one-half minutes on his faith in Christ.³⁴ This was followed a few moments later by testimony from two British actors who were converted to Christianity in the London crusade of 1953.³⁵

To utilize "lay authority" Graham referred to the letter response of the third week of the crusade:

This past week we have received more letters from more people saying that they had received Christ as their Saviour than any week of my entire ministry. More than any week last year from New York.³⁶

He used "lay authority" to show the popularity of the San Francisco crusade when he told of the delegation from North and South Carolina which had traveled a great distance to participate.

And we've got a lot of people that came all the way from North and South Carolina out here. They came on a train. . .and they're sitting here tonight.³⁷

Graham used "lay authority" in the final sermon when he cited the results of the previous week.

I do not know that in all of our ministry we've ever had a week quite like this week. Night after night we've seen hundreds come down these aisles to receive Christ as Saviour. In the last two nights alone we've seen more than eighteen hundred people give their hearts and their lives to Jesus Christ.³⁸

³⁴ See Appendix B, p. 133. ³⁵ See Appendix B, p. 135.

³⁶ See Appendix B, p. 95. ³⁷ See Appendix B, p. 99.

³⁸ See Appendix B, p. 132.

Comparison and contrast. To clarify an idea or to establish proof comparison and contrast are used; comparison measures likeness, contrast measures opposites.³⁹ If a comparison is extended it is an analogy, if it is condensed it is a simile.⁴⁰

Graham used the occasion of Mother's Day to induce his audience to accept Christ by utilizing an extended comparison.

This is the eve of Mother's Day. The greatest sin you can commit against your mother is to neglect her, to refuse her, to reject her love. The greatest sin you can commit against God, the unpardonable sin, is to refuse his love.⁴¹

To explain what he meant by being "united" to Christ Graham used an analogy.

And the Bible teaches that you become united with Christ. "As the vine is to the branches so we're united to Christ." As the head is to the rest of the body we're united to Christ. As a man and a woman are united in marriage, so we are united with Christ; and being united with the Lord Jesus Christ we receive eternal life.⁴²

Graham used contrast to picture how we must change our way of life if the nation is to be spared.

There is no alternative. It is either revival or Judgment. And on this Memorial Day week-end, instead of spending our time at the night clubs and the bars, instead of spending our time in riotous living, we ought to be on our knees in all night prayer meetings across this country tonight. Asking God to forgive us

³⁹ Brigrance, Speech Communication, op. cit., p. 109.

⁴⁰ Bryant and Wallace, op. cit., p. 17.

⁴¹ See Appendix B, p. 77. ⁴² See Appendix B, p. 103.

for our sins! And turning to God before it's too late as a nation.⁴³

Description. Brigance says that "description tells how a thing works, feels, tastes, smells, or how it acts. In other words, it recreates plays, things, and people for the listener's personal inspection."⁴⁴

To picture the change in a person's life that occurs after he "accepts" Christ, Graham used the following description:

God can take your life, with its dirty spots, and make that dirty life of yours into a beautiful, glorious design in which He Himself lives and has taken up residence.⁴⁵

To set the stage for a party in Babylon, Graham used descriptive adjectives:

And I can see that night in Babylon: the moon is riding high in the sky, a soft and gentle breeze sweeps through the banquet hall, the low-hanging chandeliers, the beautiful drapes, the orchestras playing, the dancers are dancing, Belshazzar and all of his lords and ladies laughing, having a wonderful time.⁴⁶

Factual information. Brigance has stated that factual information should be interpreted as things really are, whether it be a known truth or figures that are used wisely and sparingly.⁴⁷

Graham used factual information when he referred to

⁴³ See Appendix B, p. 111

⁴⁴ Brigance, Speech Communication, op. cit., p. 111.

⁴⁵ See Appendix B, p. 76. ⁴⁶ See Appendix B, p. 113.

⁴⁷ Brigance, Speech, op. cit., p. 249.

the mortality of man.

Man wants to live so much he will humble himself and beg for life. Life is a precious possession to all of us, and yet the Bible says, "There is a moment when you will die." There is a moment when your heart will stop beating, when you will take your last breath, and when you die.⁴⁸

Graham used figures to point out to his audience that the money spent on the crusade was a better investment than a sporting event.

Now here in San Francisco this crusade is costing about four hundred thousand dollars. . .

We can spend a million dollars on one prize fight and nobody says anything. They say "that's success." You can spend a million dollars on a horse race and everybody says "that's successful." But you spend a few thousand dollars to win some men to Christ over a period of six or eight weeks and everybody says "it's too much!"⁴⁹

Repetition and restatement. Repetition is used to hold attention to an idea until it becomes a part of us, wrote Brembeck and Howell, for, "The strength of a suggestion varies with the frequency with which it is met."⁵⁰ Restatement on the other hand gives the audience time to think over the idea presented, and digest the meaning slowly as full understanding is reached.⁵¹

To clarify his meaning of the "offense" of the Cross, Graham used repetition to make his point.

⁴⁸ See Appendix B, p. 97. ⁴⁹ See Appendix B, p. 130.

⁵⁰ Brembeck and Howell, op. cit., p. 177.

⁵¹ Brigance, Speech, op. cit., p. 257.

The "offense" of the Cross sounds strange to our modern ears, because, you see, we have a cross on our church. We have crosses in the lapels of our coat. We have crosses around our necks. We have crosses embossed on our Bible.⁵²

To emphasize that all men are destined to die he used repetition through reference to wealthy men who had met death.

Ford was a rich man but he died. J. P. Morgan was rich but he died. Vanderbilt was rich but he died. And all the wealth in the world cannot preserve life.⁵³

To demonstrate what he meant by asking people to become a "follower" of Christ he used restatement.

When I ask people to come forward in a crusade I'm asking them to do something. To express their will, to say I will receive Christ! I will follow Him! I will serve Him! I will come to the Cross and acknowledge that I'm a sinner, and turn from my sins.⁵⁴

He used restatement again to show that sin has caused mental sickness.

You see the Bible teaches that your soul is sinful. And sin comes between us and God. Sin has separated us and God. And our souls have a disease. And our souls are lost. That's the reason so many thousands of people have to go to psychiatrists, because they have lost souls. There's an incompleteness. There's a lack of fulfillment. There isn't any joy or any peace down in their souls, because their soul was made in the image of God, and without God they're miserable.⁵⁵

⁵² See Appendix B, p. 82. ⁵³ See Appendix B, p. 99.

⁵⁴ See Appendix B, p. 85. ⁵⁵ See Appendix B, p. 131.

CHAPTER VI

MODES OF PERSUASION

According to Thonssen and Baird the serious students of speech since Aristotle have agreed with his three-fold analysis of the modes of persuasion.¹ Aristotle analyzed the means of persuasion supplied by the speech itself as of three types:

The first kind reside in the character of the speaker; the second consist in producing a certain attitude in the hearer; the third appertain to the argument proper, in so far as it actually or seemingly demonstrates. . . .

The character (ethos) of the speaker is a cause of persuasion when the speech is so uttered as to make him worthy of belief; for as we trust men of probity more, and more quickly, about things in general, while on points outside the realm of exact knowledge, where opinion is divided, we trust them absolutely. . . .

Secondly, persuasion is effected through the audience, when they are brought by the speech into a state of emotion. . . .

Thirdly, persuasion is effected by the arguments, when we demonstrate the truth, real or apparent, by such means as inhere in particular cases.²

The modes of persuasion are usually called the ethical, the emotional, and the logical.³

¹ Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 331.

² Lane Cooper, The Rhetoric of Aristotle (New York: Appleton-Century-Crofts, Inc., 1932), pp. 8-9.

³ Thonssen and Baird, loc. cit.

I. THE ETHICAL MODE

Aristotle said that the sources of our trust in a speaker are also of three types, namely: intelligence, character, and good will.⁴

Intelligence. A speaker helps to establish the impression of sagacity, according to Thonssen and Baird, if he reveals a broad knowledge of the interests of the day, and acts with tact and moderation.⁵ Graham referred to current affairs when he spoke of the opportunities of Americans.

We Americans have more to be accountable for at the judgment of God than the Russians, than the Chinese, than the Germans, or the Japanese. Why? We have more Bibles per capita than any nation in history. We have more churches than any nation in history. More money is spent on religious matters than any nation in history. We have television, we have radio carrying the Gospel to the nation. We have the highest standard of living in history.⁶

Graham acted with tact and moderation when he explained why he asked people to come forward at the close of the sermon to accept Christ. He described the converts as "seekers," or "inquirers," and stated that he knew some of them would not last.⁷

Character. To focus attention upon the probity of

⁴ Cooper, op. cit., p. 92.

⁵ Thonssen and Baird, op. cit., p. 387.

⁶ See Appendix B, p. 119. ⁷ See Appendix B, p. 123.

his character Thonssen and Baird say in part that the speaker should rely upon authority derived from his personal experiences, and should refute unfavorable impressions established by his opponents.⁸

Graham referred to personal interviews with responsible officials of the nation to establish his authority.

I've talked to many of our national leaders during the past year, and I find a terrible pessimism among most of them. This is a serious and critical hour-- more serious and more critical than the average American knows. And I'm convinced tonight that if we knew the full truth of what is taking place in the world we would be alarmed.⁹

Graham established his high character by replying to those who had criticized the amount of money that was spent on the crusade:

Now here in San Francisco this crusade is costing about four hundred thousand dollars. You say, "Well, what does the money go for?" It goes to pay for the rent, advertising, office expenses, all the rest of it that goes into this crusade. I don't get a cent of it. I don't take any gifts or honorarium's or salaries or anything from this crusade or any of my engagements anywhere in the world. I don't take any honorarium's. Nobody can give me a collection or an offering. I'm paid a salary.¹⁰

Good will. Thonssen and Baird hold that the good will of a speaker is revealed through his ability to

⁸ Thonssen and Baird, loc. cit.

⁹ See Appendix B, p. 112. ¹⁰ See Appendix B, p. 130.

demonstrate his personal qualities as a messenger of the truth, and to offer necessary criticism of the audience with tact and consideration.¹¹

To reveal the authority of his message Graham referred his listeners to the Bible which he maintained was beyond contradiction. He maintained this so completely that he claimed a perfect sense of security which was derived from his faith.

There are many mysteries that I do not understand and that I do not pretend to understand. And so I accept it by faith, and I believe it, and it brings a great joy and a great peace to me. Because I know where I come from; I know why I'm here; I know where I'm going. And let the bombs fall! Let the whole world fall apart! I'm ready! Not because I deserve it, but because of Jesus Christ who died on the Cross for my sins, and gave His life, and I have given my life to Him, and He has prepared me.¹²

Graham rebuked his audience with tact and consideration by reminding them of their sins and the consequences which would result.

You sow wheat, but you're going to reap thorns. You've sown to the wind, but you're going to reap a whirlwind for the life you live. Oh, you're getting away with it now. You may get away with it for a year, two years, three years, four years, five years, six years; but soon Judgement comes.¹³

¹¹ Thonssen and Baird, loc. cit.

¹² See Appendix B, pp. 106-7. ¹³ See Appendix B, p. 114.

II. THE EMOTIONAL MODE

The basis of emotion in persuasive speech is in the awareness of human wants and in the manner by which those necessities are addressed. Hochmuth has stated this in the framework of desire as a basis for action.

Persuasion recognizes me to be creatures of desire; it also recognizes that desire provides a basis for action. Hence, the speaker's persuasions represent techniques for awakening and satisfying desire.¹⁴

Bryant and Wallace advise the speaker to associate the subject with the listener's

. . . fundamental interests in the preservation of life, health, and well-being; the acquiring and maintaining of wealth and security; our pride and our desire for prestige; our eagerness for comfort, enjoyment, ease, and the satisfaction of the senses, including the sense of beauty; our sentimental attachments to parents, children, our home, our country, the aged and unfortunate; and the powerful interest in sex, love, marriage, and family.¹⁵

The basic human wants according to Brigrance are: survival, security, recognition, dignity and self-respect, and reverence for something higher than ourselves.¹⁶

Brembeck and Howell refer to basic drives necessary for the survival of the individual and of "action tenden-

¹⁴ Marie Hochmuth. A History and Criticism of American Public Address (New York: Longmans, Green and Company, 1955), p. 17.

¹⁵ Bryant and Wallace, op. cit., p. 96.

¹⁶ Brigrance, Speech Communication, op. cit., pp. 121-25.

cies" or "motives which move us in the direction of these satisfactions. When a persuader appeals effectively to any of these tendencies we are aroused to action."¹⁷

In this investigation we shall consider five basic wants which were addressed in the selected sermons of Graham. They include: survival, conformity, mastery, love, and reverence for deity.¹⁸

Survival. Graham used survival in the context of preservation of life, health, and well-being as set forth by Bryant and Wallace.¹⁹ It was also used in the sense referred to by Brigance, as "the desire for future security," and, "to be secure from the uncertainties of tomorrow. . ."²⁰

To emphasize that death will overcome each one of us, Graham referred both to contemporary and Biblical particulars to appeal to the motive of survival.

I want to ask the same question that Job asked thousands of years ago. If a man dies, shall he live again? Now all of us know that men die. Every time we pass a graveyard, every time we pick up a newspaper we are reminded that men die. And the Bible teaches, "It is appointed unto man once to die."²¹

¹⁷ Brembeck and Howell, op. cit., p. 83.

¹⁸ See Appendix A, Table II, p. 63.

¹⁹ Bryant and Wallace, loc. cit.

²⁰ Brigance, Speech Communication, op. cit., p. 123.

²¹ See Appendix B, p. 95.

Graham referred again to the Bible to illustrate that the world, as we know it, would be destroyed because of its sinfulness.

You see this world is going to pass away. The Bible says there will come a time in history when this world shall be burned and cleansed with fire. And this world system, as we know it today, with all of its sin and wickedness shall pass away. But the soul shall never die. The soul shall live on.²²

Conformity. In order to avoid blame and disapproval we conform to conventional social practices and thus approval supplements fear.²³ Put yet another way, we do not want to be left out. We want to be included in plans which make us proud of our accomplishments.²⁴

To urge the audience to conform to the will of God, Graham reminded them that they were under constant surveillance.

The Bible says that God knows all about you--every time you get up, every time you sit down God sees it. The Bible says, "Thou compassist (sic) my path and my lying down, and are acquainted with all my ways." Everywhere you go, everything you do, everything you think, every motive and thought and intent in the heart, the Bible says God knows all about it and He's watching; for there is not a word in thy tongue but 'lo O 'God thou knowest it altogether.²⁵

Graham urged his listeners to overcome shortcomings

²² See Appendix B, p. 131.

²³ Brembeck and Howell, op. cit., p. 87.

²⁴ Brigance, Speech Communication, op. cit., p. 124.

²⁵ See Appendix B, p. 70.

of omission which were caused by neglect of their fellow men during their time of need.

Here was a man that needed clothes and you just didn't give it to him, you neglected. Here was a person that needed a smile and you just passed on by, you were too busy. Here was a sick person that needed to be visited, but you were just too busy to go to the hospital and give him a word of cheer. And Jesus said some day you shall be judged by the things you didn't do.²⁶

Mastery. As a child we develop a primary emotion which Brembeck and Howell term rage. To develop this into socially accepted ways becomes behaviour which then "manifests itself in motives to excel, to rival, to compete, to dominate, to lead, to gain prestige, to seek authority, and so on."²⁷

In order to solicit contributions from the television audience Graham used the appeal to mastery when he explained that their support made the telecast possible.

I noticed that today in some of the newspapers there was a little mixup. They said we would not be here on television tonight. Well here we are. And we will be on next Saturday night as well, the Lord willing, and with your help. . . And, ah, I think you know. . . we are dependent, ah, on your help to support this fantastically expensive telecast. . . And so I hope you will consider it your responsibility and opportunity to invest in something that I believe is winning thousands of people to Christ.²⁸

²⁶ See Appendix B, p. 119.

²⁷ Brembeck and Howell, loc. cit.

²⁸ See Appendix B, p. 94.

Graham appealed to the audience to master their personal problems by accepting Christ in order to be prepared to meet God:

I'm going to ask you tonight to be sure that you're ready to meet God. . . If you have a doubt about this thing you come and settle it. . . you need to make sure that you're ready to meet God. I want you to come right now and stand here quietly and reverently.²⁹

Love. Brembeck and Howell have stated that the love motive is one of the basic drives which persuaders appeal to:

Appeals to the finer love motives as found in varying degrees of sophistication and sublimation in conjugal, parental, filial love, and as expressed in various forms of art and humanitarianism, require much prior thought if they are to be effective.

. . . The average persuader usually has relied upon the standard appeals to physical attractiveness, to the possibility of a happy married life, to the various virtues approved by the opposite sex, be they manliness, social grace, or the various prestige positions of our society.³⁰

Graham used the love motive in illustrations of immorality mentioned in the Bible, and of the sins of America:

There is no sin in the Bible that the Bible condemns more than the sin of immorality. It is America's great sin tonight, it is the same sin that caused fire and brimstone to be rained down on the two cities of the plain. It is the sin that God hates, and God said, whosoever looketh upon a person of the opposite sex, to lust, has committed it already.³¹

²⁹ See Appendix B, p. 107.

³⁰ Brembeck and Howell, op. cit., p. 89.

³¹ See Appendix B, p. 83.

Graham declared that petty gossip was as sinful as murder and appealed to the audience to love one another.

You've taken this tongue of yours that is like a sword and you've ripped other people's reputations. You have hurt other people's good names by the gossip and the lies and the half-truths that you tell, and you're guilty of murder just as much as Menassa was with your tongue.³²

Reverence for deity. We want to be associated with something beyond ourselves. Brigance maintained that there is a strong appeal in reverence or worship and referred to the statement of Voltaire, "If there was no God, it would be necessary to invent one."³³

Graham appealed to the reverence for deity motive when he outlined what God could do for anyone who gave his life to Christ:

. . .when you give your life to Christ tonight He puts a spring in your step, a joy in your soul, a peace in your heart. He resensitizes your conscience, that conscience of yours that is so hard and cold and calloused that has concerned you. He resensitizes it 'till it becomes sensitive once again.³⁴

Graham referred to the creation of the universe to illustrate the existence of God.

The God that created the stars and the moons and the sun. The God that put all the things in the earth and in the air that science is now discovering. The God that created us, the God of creation, is willing in spite of our sins and our rebellion and our wickedness. He is willing to receive us into His family.³⁵

³² See Appendix B, p. 69.

³³ Brigance, Speech Communication, loc. cit.

³⁴ See Appendix B, p. 76. ³⁵ See Appendix B, pp. 138-9.

III. THE LOGICAL MODE

Thus far in this chapter we have investigated the ethical and emotional modes of persuasion. Let us now consider the use of logical proof which, according to Black, is ". . .the use of possible truths as evidence in support of other possible truths."³⁶

The basic grouping for logical proof is divided into two divisions which consist of induction, which is defined by Brembeck and Howell as, "the process of drawing a conclusion from the examination of specific data," and deduction, which begins with the "acceptance of a general statement and applies it to a specific instance."³⁷

There is an overlapping in the use of induction and deduction which Thonssen and Baird point out:

To arrive at a general principle through the examination of particulars (induction), certain assumptions of a deductive sort must be used as the basis of argument. Conversely, to establish an individual truth through the medium of a universal principle (deduction), recourse must be had to induction in order to establish the universal.³⁸

Induction. Graham used inductive reasoning when he referred to several specific examples of pleasure seeking which was an empty search.

³⁶ Max Black, Critical Thinking (New York: Prentice-Hall, Inc., 1946), p. 4.

³⁷ Brembeck and Howell, op. cit., p. 194.

³⁸ Thonssen and Baird, op. cit., p. 346.

Have you ever stood in front of a nightclub and watched the people come out? You don't see many real smiles. Have you ever gone into a casino? You don't hear many real true laughs. You hear some hollow laughter, but not really a good time. How many people go to a party and stay up 'till two or three o'clock and come home empty? And the old "hangover" the next day. They haven't really found life.³⁹

He used inductive reasoning again when he argued from authority by citing the will of J. P. Morgan which affirmed salvation through acceptance of Jesus Christ:

I commit my soul into the hands of my Saviour full of confidence, that having redeemed me and washed me with His most precious blood, He will present me faultless before the throne of my heavenly father. I entreat my children to maintain and defend, at all hazard, and at all cost of personal sacrifice, the blessed doctrine of complete atonement of sins through the blood of Jesus Christ, once offered, and through that alone.⁴⁰

Deduction. Reasoning from a general truth to a particular conclusion, according to Thonssen and Baird, occurs most frequently through the syllogism.⁴¹ The syllogism is defined by Crocker as,

"...a logical plan of reasoning by which we proceed from two given propositions to a third proposition; the truth of the third necessarily follows from the truth of the given propositions."⁴²

Graham used deductive reasoning to point out that those who were not prepared to die are "dead" already.

³⁹ See Appendix B, pp. 102-3 ⁴⁰ See Appendix B, p. 88.

⁴¹ Thonssen and Baird, op. cit., p. 346.

⁴² Lionel Crocker, Argumentation and Debate (New York: American Book Company, 1944), p. 114.

The following example of deductive reasoning could be reduced to syllogistic form:

Now there's another kind of death and some of you are already dead. Right now! You're dead right now. In God's sight you're dead right now. Physically you're alive. You have feeling, you have taste, you have all of your senses. You're alive physically. The Bible talks about being dead while you live. That means that you're dead toward God. You're separated from God by sin. Sin has come between you and you're separated from God. That's the reason many of you don't have peace, and joy, and fulfillment, and completeness in your life. That's the reason there is confusion and unhappiness in many of your lives. You're separated from God because you only find rest, and peace, and security in knowing God. And when you're separated from God the Bible speaks of that as "spiritual death." Death, separation from God! "Spiritual death." And there are thousands of you here tonight that are spiritually dead in the sight of God. You have been cut off from the life of God by sin.⁴³

Graham used deductive reasoning in the form of a series of enthymemes to show that a sinner is deserving of punishment.

Could God hear a man whose hands were dripping with blood? Could God hear a Hitler or a Stalin? Could God hear a person that's done the things that you've done? You've been untrue to your wife. You've disobeyed your parents. You've betrayed Jesus. You've betrayed the church. You've betrayed everything. Can God forgive you? If you were in God's place, may I say it reverently, what would you do?⁴⁴

Causal relation. The processes of induction and deduction, stated Crocker, ". . . go on forever. To know where the one begins and the other ends is difficult."⁴⁵

⁴³ See Appendix B, p. 102. ⁴⁴ See Appendix B, p. 73.

⁴⁵ Crocker, op. cit., p. 103.

To make sure that it was not erroneously labeled as either induction or deduction, Crocker treated Causal Relation separately in a third chapter in which he explained it as follows:

The debater argues that a given set of circumstances will produce a probable set of consequences, thus reasoning from "cause to effect"; or, he argues that a given set of consequences have been produced by a probable cause, thus reasoning from "effect to cause"; and sometimes the debater reasons from one set of consequences to another set of probable consequences, thus reasoning from "effect to effect."⁴⁶

Graham used cause to effect reasoning when he pointed out the consequences of over-emphasis on materialism:

In other words Jesus said if you try to save your life down here by trying to gain all the material advantage you can, putting all of your time on your body, in your clothes, in your automobile, in your home, in your money, in your job, in the things of this life, Jesus said you will lose. You will lose in this life and the life to come.⁴⁷

To explain the reason why many people sought psychiatric help, Graham again used cause to effect logic:

You see the Bible teaches that your soul is sinful. And sin comes between us and God. Sin has separated us and God. And our souls have a disease. And our souls are lost. That's the reason so many thousands of people have to go to psychiatrists, because they have lost souls.⁴⁸

Graham used effect to cause reasoning to illustrate how conversion had changed a former criminal:

One of the things that encouraged me about Jim Boss' decision nine years ago was the fact that he knew he

⁴⁶ Ibid., p. 126. ⁴⁷ See Appendix B, p. 128. (May 31, 1958)

⁴⁸ See Appendix B, p. 131.

had a lot of debts to pay. He sold his home. He sold everything he had, loaded up his automobile and took all of these things he had taken back from other people unlawfully, took them back, and made restitution. And that is a sure sign that a man has been born again of the Spirit of God.⁴⁹

He used effect to cause reasoning to point out the success of the San Francisco meetings.

You know, when we came here we never dreamed we were going to see so much. We never dreamed that so many people would be so responsive to the Gospel of Christ. We've been here seven weeks. And already in seven weeks we've seen almost half as many people come to Christ as we did the whole sixteen weeks in New York City.

That is almost unbelievable. And yet we give the glory and the praise and the honor to God tonight. It has been His doing and it's marvelous in our eyes.⁵⁰

Graham used effect to effect reasoning to illustrate what acceptance of Christ might mean to those who were listening.

We refuse to give up what we know the Cross condemns. And in a city like San Francisco, or New York, or Philadelphia, or Washington, many of you watching now, to take up your cross would mean that you would become burdened about the poverty-stricken people in the slum areas of your community. That would become your cross.⁵¹

To illustrate how the social problems of mankind would be solved Graham again used effect to effect reasoning.

And I tell you I don't think we're ever going to solve the race problem and the many other social problems that beset mankind until we have all come to acknowledge Christ as king, and lord, and master, until we've been adopted into His family, and then truly shall we become the sons of God.

⁴⁹ See Appendix B, p. 125. ⁵⁰ See Appendix B, p. 132.

⁵¹ See Appendix B, p. 89. ⁵² See Appendix B, p. 139.

CHAPTER VII

SUMMARY AND CONCLUSIONS

The sermons of Graham were founded in a "fundamental" interpretation of the Bible. The purposes of his sermons were primarily to point out the sin of his audience and mankind, and to persuade his audience that acknowledgement of Jesus Christ as Saviour was the answer to all personal and social problems.

His methods of persuasion were based on the classical tradition of speech technique. Graham used vivid and concrete supporting materials which effectively kept the audience alert to his message and cognizant of his contentions. The following summarization of his techniques of persuasion was made from six televised sermons of the San Francisco crusade.

I. SUPPORTING MATERIALS

Definition and explanation. One of the sources of Graham's effectiveness was his ability to communicate ideas in language which was easily understood and which was thoroughly explained. Definition was used sixty-nine times to clarify the meaning of such terms as "offense" of the Cross, the "blood" of Christ, and the "inquirers" who answered the invitation to accept Christ and lead a new

life by first admitting publicly that they wanted repentance of their sins.¹

Graham used explanation at random throughout his sermons to amplify or clarify the meaning of his contentions. It was used most often in interpreting biblical references so the audience would clearly understand the implications of particular passages. Explanation was used one hundred nine-two times, and the total number of instances that both definition and explanation were used amount to two hundred sixty-one.

Illustrations. [Graham animated his sermons by using frequent and well spaced illustrations throughout. His audience was able to follow his line of reasoning through suspenseful analogy which kept their attention fixed to his precepts. Because of his construction of word pictures, the listeners were able to follow him step by step to his conclusions thereby understanding more adequately what was meant in each instance. He used illustrations from the Bible, stories of contemporary life, and he presented hypothetical pictures.] of what could be achieved if the members of the audience would accept Christ as their Saviour and lead a life in His image. Extended illustrations were used seventy-eight times.

¹ See Appendix A, Table I, p. 62 for a tabulation of supporting materials.

Specific instances. Graham used specific instances repeatedly to establish his premises. He referred, for example, to the inevitable mortality of man and supported it with a number of condensed illustrations of how men of wealth, position, or influence had met destruction. He indicated as well that others who had prepared for it were ready to die. He cited cases of persons who had their lives changed because of their acceptance of Jesus Christ. Specific instance was used two hundred thirteen times.

Narration. There were only two occasions when Graham employed narration. He used it extensively in both the first and fourth sermons to present a dramatization of biblical incidents. No distinction was made between the details provided by the Bible and the interpretation that Graham provided of what might possibly have taken place. Both aspects were eloquently and vividly presented, but it was difficult to tell where the hypothetical began and where the literal ended.

Testimony. Graham referred both to sacred and secular authority to support his assertions. He employed verbatim quotations from the Bible, paraphrased material from Scripture, and often referred to the principles of the Bible. Biblical references were made one hundred two times.

He also used prestige, expert, non-expert prestige authority, and lay authority to lend credence to his contentions. Reference was made to outstanding figures who shared his belief in salvation through Christ, and he cited case histories of men who had forsaken fame and fortune to serve mankind in humble surroundings. He referred to the great numbers of people who were supporting the crusade by their attendance and gifts, and to the dedicated volunteers who planned and executed the meetings in the Cow Palace. Graham used secular testimony seventy-six times. The total number of instances of testimony as supporting material was one hundred seventy-eight.

Comparison and contrast. Graham used comparison and contrast with reference to both biblical and current events. He clarified ideas and established proof by telling what it means to be one of God's "children." Reference was made to biblical teachings and the sins which God punished, and Graham related it to the lives of his listeners. Comparison and contrast were distributed evenly throughout the sermons a total of one hundred seventy-eight times.

Description. Graham graphically recreated for his listeners many places, things, and events which were referred to in the Bible. He also described the same elements in hypothetical terms, or referred the audience to

real events to give a clearer picture. His techniques of description were concrete, colorful, and vivid. He used description one hundred eleven times.

Factual information. The most frequent references to factual information were concerned with physical aspects of the crusade and of current social problems. Graham referred only to a few facts. He used figures occasionally, and no reference was made to statistics as such. The total number of references to factual information was eighty-two.

Repetition and restatement. Graham repeated and restated his premises often so that the audience could remember them and realize the significance of his allegations. He frequently reiterated the central theme through the entire sermon to ensure understanding of his message. He used repetition and restatement one hundred forty-seven times.

II. MODES OF PERSUASION

The ethical mode. The reputation of Graham was firmly established before any of the sermons were delivered in the Cow Palace. His audience knew him as a popular evangelist who had spoken to record numbers of people in many foreign countries as well as in well publicized

campaigns in the United States.

He increased his reputation by demonstrating in his sermons that he was sincerely interested in the problems of his audience. He answered critics of his organization by explaining that none of the credit for the success of his crusades was due him, but was the Spirit of God working in him. He refuted those who had opposed the large sums of money that had been spent on the crusade by stating that all of the money collected was accounted for by local ministers, and that he did not receive a penny for himself.

The emotional mode. The primary appeals of Graham were based on fear of ultimate destruction and damnation. He exhorted the audience to conform to the will of God in order to receive a better life on earth and an ethereal existence in eternity. His emotional appeals were designed to persuade his audience to accept this central theme.

Appeals to survival were employed with great frequency. Graham reminded the audience that death was inevitable, and that it could come suddenly. Only by faith could future contentment be assured. There were fifty-seven instances of survival as a motive appeal.²

Graham urged his audience to conform to the teachings of Christ, and used many vivid illustrations and examples to describe what might happen if literal acceptance and execution of biblical teachings were not accomplished.

² See Appendix A, Table II, p. 63.

The "bandwagon technique" of conformity was used both as promotion for the crusade, and to secure an immediate response to the altar call at the close of each sermon.

There were eighty-four appeals to conformity.

Graham appealed to the drive for mastery by challenging the audience to overcome their frustrations and live a moral life by following Christian principles. He requested support of the crusade and asked that contributions be sent to his organization in San Francisco because it was ". . .bringing thousands of people to Christ."³

There were thirty-three appeals to mastery.

Graham appealed to the love motive to persuade his audiences that to love one another was the basis of good will in this life, and provided admission to everlasting existence. He declared that the sin of immorality and lust pervaded the American culture, and it could only be eliminated by substitution of love of God. An appeal to the love motive was used thirty times.

He appealed to reverence for deity to persuade the audience to look beyond themselves. Graham portrayed idyllic results which would accrue for anyone who placed their faith in the divinity of Christ. He appealed to reverence for deity forty-four times.

³ See Appendix B, p. 94.

The logical mode. While Graham resorted more frequently to the emotional mode, he occasionally exhibited logical argument to win acceptance of his basic philosophy. He used inductive reasoning several times to point out particulars in order to arrive at general conclusions. This form of argument seemed appropriate for his audience. Even though they may have understood the basic teachings of the Bible, he pointed out various implications that led to inevitable conclusions which assumed acceptance of his interpretations. Similarly, acceptance of his panacea for social problems necessitated agreement with his basic solution.

While Graham resorted only occasionally to inductive reasoning, he utilized deductive reasoning even less. When he did argue from universal truths to particulars he did so with sweeping generalizations. He referred often to such truths as the following: all men must die, all have sinned, or that everyone wanted to live a better life and could do so by accepting Jesus Christ as Saviour.

As the audience had to accept his interpretations of induction to agree with his conclusions, so it was with his deductive reasoning. Graham's answer to those who doubted universal truths from the Bible were told that the word of God was literal and any doubt should be swept away; perplexity would be replaced by unfaltering faith.

Graham used causal relation of biblical illustrations to show the audience what happened then, and what could happen in the personal lives of everyone. He pointed out that salvation could accomplish wonderful things for the faithful, and he demonstrated that the problems of his audience were caused by shortcomings which could only be ameliorated by personal salvation. In each instance of logical reasoning, his arguments were founded in basic emotional appeals which were considered earlier in this chapter.

Conclusion. In conclusion, the sermons of Graham are examples of basic demonstrations of persuasion which provide many instances of traditional speech technique. His success in attracting large audiences was probably attributable to his publicity, his sermons, his personal magnetism, and his delivery. That all who heard him did not become immediate disciples of his philosophy is immaterial.

What does matter is the fact that Grayam^x speaks plainly and effectively to the wants of his listeners and gives them sufficient reason to stop and consider their way of life. The final evaluation of a speaker is based not alone upon the measurable effectiveness of his message, for as Hochmuth has said:

Clearly, the speaker should not be judged by the fulfillment of specific purposes alone. Who can know how many sinners were "almost" saved as a result of a revival service of Billy Graham? The function of the preacher is to use his talents toward this end, and it is by the talents not by the accomplishment of the end merely that he should be judged.⁴

⁴ Hochmuth, op. cit., p. 13.

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APPENDIX A

TABLE I

NUMBER OF SUPPORTING MATERIALS USED BY
 BILLY GRAHAM IN SIX SERMONS AT
 SAN FRANCISCO IN 1957

	T O T A L						
SUPPORTING MATERIAL	One	Two	Three	Four	Five	Six	
Definition	43	61	37	52	24	44	261
Illustration	12	12	13	9	13	19	78
Specific Instance	32	40	41	54	22	27	213
Narration	1	-	-	1	-	-	2
Testimony	32	45	46	29	23	26	201
Comparison and Contrast	45	26	38	29	22	18	178
Description	26	24	7	20	13	21	111
Factual Information	26	18	12	7	12	7	82
Repetition and Restatement	45	39	49	47	28	39	147

TABLE II

NUMBER OF EMOTIONAL APPEALS USED BY
 BILLY GRAHAM IN SIX SERMONS AT
 SAN FRANCISCO IN 1957

EMOTIONAL APPEAL	S E R M O N N U M B E R						T O T A L
	One	Two	Three	Four	Five	Six	
Survival	8	11	28	7	1	2	57
Conformity	13	13	12	18	10	18	84
Mastery	15	11	6	3	11	3	33
Love	8	8	6	2	2	4	30
Reverence	12	7	7	9	11	8	44

APPENDIX B

SERMON NUMBER ONE

May 10, 1958

I want to join with Cliff Barrows in welcoming all of you that have joined us by television tonight. We welcome you to this great and beautiful Cow Palace where we have been having a very glorious and thrilling week.

I think of all the crusades that we have ever conducted, we have seen more people this past week come to Jesus Christ as Saviour and Lord than any first or second or third week of any crusade anywhere. I believe it is indicative of a great spiritual hunger along the West Coast. No great united evangelistic effort has ever been held in San Francisco before. And while D. L. Moody was here for one day, Billy Sunday came up one day, yet there has been no great united effort in San Francisco. And yet the Holy Spirit is moving mightily and hundreds and thousands are coming to Christ.

I wish you could have been here on Thursday night. This great building was filled with teen-agers. And when the invitation was given, more than twelve hundred came to give their lives and their hearts to Jesus Christ. So we would appreciate your prayers across the nation tonight as we start our third week tomorrow here in the Cow Palace in San Francisco.

And then on Thursday night, in New York City, it will be May fifteenth. It was exactly one year ago May fifteenth that we began the New York Crusade, which lasted for nearly sixteen weeks. And on Thursday night the counselors, the choir, all the leaders of the New York Crusade are going to be together in Madison Square Garden. And it is going to be a great rally on Thursday night. The speaker is going to be Joe Blinco, a member of our team. The Reverend Joseph Blinco. He is going to preach the Gospel and give an invitation for men and women to come to the Saviour.

Our good friend Jerome Hines is going to sing, and Ethel Waters will be there to sing. Cliff Barrows' choir will be there, and the whole crowd, and we hope that

all of you in the New York area are going to join together as they gather to remember what God did last year and pray for us here in San Francisco.

Then I would like to say a word about the telecast tonight. We are on tonight about a hundred and fifty stations, about ten or fifteen more than we were last week. And I want to be very frank with you--that we received enough income last week to pay for one half, one half I said, of tonight's telecast. And that means that we're going to depend on you people across the country to help us even more this coming week. And I believe that you have a responsibility as a Christian to write, and to participate, and to help in this telecast that is reaching so many thousands, and I believe millions of people tonight.

We have signed a contract for next Saturday night. It may be the last Saturday night that we will be able to continue, but we will go just as long as your letters come, and as long as we feel that the Holy Spirit would have us continue these meetings on television on Saturday night.

Now tonight, I want you to turn with me to second Kings, twenty-first chapter. I want to speak tonight on, "The Wickedest Man That Ever Lived." Now that's not your husband. I saw one or two ladies looking over at their husbands. But I want you to turn to the Old Testament to second Kings. Now I see some of you looking in the New Testament, it is the Old Testament. And second Kings comes right after first Kings. So that ought to make it easier to find. How many of you have your Bibles tonight? Lift them up. Wonderful! We've had more people bring their Bibles here than any crusade we've ever conducted.

Now second Kings twenty-one, and we read these words. "Menassa was twelve years old when he began to reign. And he reigned fifty-five years in Jerusalem. And he did that which was evil in the sight of the Lord after the abominations of the heathens the Lord cast out before the Children of Israel."

In this passage, we find the story of a young man that came to the throne of Judah at an early age. His father was Hezekiah, one of the greatest men of the Old Testament. A man that had lead the nation in a great spiritual and moral revival. And then Hezekiah died. And his son came to the throne at the age of twelve. And the first thing he did was to set about to undo all that his father had accomplished. And many times we find in history one

generation has a mighty spiritual awakening that puts a new moral fibre and strength into the society, and then the next generation dissipates it and they have to start all over again, or face judgment and even annihilation.

Menassa came to the throne. And he began to do things, even at an early age, that indicated that he was a wicked, godless man. And the Bible tells us some of the things that he did. Some of the very wicked and abominable things that he did. He was guilty of idolatry which God hates more than any other sin. There is no sin in all the Bible that God hates as He does the sin of idolatry. God said, "Thou shall have no other gods before me." And yet tonight, as I said last week, there are thousands in America that are guilty of the sin of idolatry. Any time that you put self ahead of God you are guilty of idolatry because that is exactly what idolatry means. You think more of yourself than you do of God. More of your own selfish pleasures---feeding the flesh---than you do of God. You too are guilty of idolatry. He was guilty of idolatry.

ethical mode

In fact, the Bible said that covetness is idolatry. When you covet you think more of money-making, more of your business than you do of God. The Bible says that is covetness, and the Bible says that covetness is idolatry.

Menassa was guilty of the sin of idolatry. But more than that, he was guilty of the sin of immorality. He had set up the altars of Vale and Ashtara. And he conducted, even in the temples, vile and obscene and sensual orgies. He had his children sacrificed before these vile gods. Immorality tonight is one of the great sins of America. We have become a sex mad age.

*amoral
love*

A book has just recently been written entitled, The American Sex Revolution. Every American ought to read it because our nation is guilty of the same sins that caused the fall of Greece, and Rome, and other nations of the past. This man was guilty of immorality, and he led the people in perversions and immoralities such as Judah had never known in the past.

But the Bible indicates that he was a religious man. Very religious in spite of his sins. He built gods, he built temples. And there are many people tonight that are religious. And yet you commit sins of this sort, you are guilty of idolatry, you are guilty of immorality, you are guilty of all of these other sins, but you are also religious.

And Jesus said there will be a day, out yonder in the future, when many will say to me in that day, "Lord, Lord, have we not prophesied in Thy name?" Why Lord, we've even preached in Thy name. And in Thy name have cast out devils. Why we've even been evangelistic. We've cast the devils out! And in Thy name done many wonderful works. We've built churches and schools. We've built organizations. We've worked for you Lord. And He will say, "I profess unto them I never knew you. Depart from me ye that work iniquity. Depart from me, I never knew you."

Think of it. The Bible says that the Devil believes in trespasses. The Devil believes everything that you believe. The Devil believes in the Church. The Devil believes in God. The Devil believes in Christ. The Devil believes in the whole business. But the Devil is not saved. He is not going to Heaven. The Devil is lost and the Bible says his eternal destiny will be the "Lake of Fire" that burns forever.

And there are many people that have a cloak of religion. They're respectable, they go to church because it's the social thing to do. Or they go to church because it's the traditional thing to do. Or they go to church for commercial reasons; you can make good contacts for your business down at the church. And so you go to church for one reason or another. You can stand a church service for one hour if it'll help you in the community. But you've never had an encounter with Jesus Christ. Christ is not real to you. When you get up in the morning you don't sense his presence in your room. When you go to bed at night you don't go to bed with your thoughts on Him. You don't have the peace and the joy that He promised to bring. And so you go to church, have your religion, thinking that somehow you're going to be saved, somehow, somewhere you'll get to Heaven. I tell you there are going to be thousands and millions that will be disillusioned and disappointed because Jesus said, "I never knew you."

You know what Menassa did? He built a god called Bolack, and that god was made of brass, and it had long arms extended. And he would heat the inside of this god and then he would take hundreds of babies and little children. Take their clothes off of them and put them in the hands of this terrible god and they would burn and fry right there. He took his own son in front of the great congregation of the people and put his own son into the burning red-hot hands of Bolack. That's how wicked he was! But more than that, he worshiped images which God hates. He was a murderer, a sadistic murderer.

We've all read how Rome persecuted the early Church, the Roman Empire. They used to take girls, Christian girls, and strip them of their clothes and feed them to the lions in the great arena. They used to take Christian men and crucify them upside down in the arena while the crowd would scream and yell for more. They would take Christian women and tie them to the horns of steers, and then turn them loose in the arena until they were ripped to shreds.

But Menassa did even worse than that. Menassa took Isaiah the Prophet, so tradition tells us, and tied his legs up to one tree and his arms up to another tree, then took a saw and sawed him in two. He killed people until the Bible says that blood was flowing in the streets of Jerusalem. He was a wicked man. Yet some of you are murderers as well.

You've taken this tongue of yours, that is like a sword, and you've ripped other people's reputations. You have hurt other people's good names by the gossip and the lies and the half-truths that you tell, and you're guilty of murder just as much as Menassa was with your tongue. But Menassa was also a traitor. He betrayed every trust. He defied God, and led the nation into idolatry. He betrayed the Lord God that had given Israel the great land that she had. And there are many of you that are betraying Christ. You claim to be a Christian. You claim to be a church member. You claim to be a follower of Christ. But you betrayed Him this past week.

Judas betrayed Christ with a kiss, but you betrayed Christ with a moment of passion. You betrayed Christ in order to make an extra dollar. You betrayed Christ in order to get a better grade in school. You betrayed Christ in order to make a better showing in your job. And thousands of us are guilty of betraying the Lord Jesus who bought us with his own blood on the Cross.

Yes Menassa went beyond the sins of the other nations that God had blotted out. He seemed to have an unholy ambition to excel in wickedness, and he became an expert in iniquity, racketeering, gangsterism, and prostitution. Well, what was God doing all this time you say? Why didn't God judge him? Why didn't God stop him? Why didn't God end it? Well, let's see what the Bible says about that.

Right here in the hundred and thirty-eight Psalm the Scripture says, "O' Lord, thou has searched me and known me.

Thou knowest my downsitting and my uprising. Thou understandest my fault afar off." The Bible says that God knows all about you--every time you get up, every time you sit down God sees it. The Bible says, "Thou compassist my path and my lying down, and are acquainted with all my ways." Everywhere you go, everything you do, everything you think, every motive and thought and intent in the heart, the Bible says, God knows all about it and he's watching; for there is not a word in thy tongue but 'lo O 'God thou knowest it altogether.

*emotional
mode
fear*

Then listen to what the Psalmist said. "Whether shall I go from Thy Spirit? I want to flee from God." God sees me. His presence is with me everywhere. Where can I flee? Where can I get away from this throbbing conscience in my soul? Whether shall I flee thy presence? If I ascend up into Heaven thou art there. If I make my bed in Hell thou art there. You may be in the "heaven" of a rich man's palace tonight watching this telecast. But God is there seeing, watching, knowing, recording. You may be in the "hell" of some bar. You may be in the "hell" of some hovel somewhere. You may be living in "hell" in your own life.

Whether shall I go God is there. He knows, he knows the factors that brought you to that point; he knows all about you. If I take the wings of the morning and dwell in the uttermost part of the sea--maybe if I took a trip to Europe--I could get away from God. Maybe if I go to the darkest part of Africa in the jungle I could get away from God. No, the Bible says God sees and knows the whole thing.

And the Bible says that God ponders, God searches our hearts. He sees all that is going on, and in seeing all that is going on and evaluating and weighing our lives, he says this, "Be sure your sin will find you out." Watch out Menassa! You're a brilliant young man now. You've come along: ten years, twenty years, thirty years, you have been ruling Judah, and you have been one of the wickedest men of all time. Watch out!

You know what he says? "Oh, I can get away with it. I've lived twenty years and God hasn't judged me yet. I've lived thirty years and God hasn't judged me yet. I'm going to beat the game of sin. I'm going to get away with it. Where is God? Ha ha ha!"

Ah listen you fellows that talk about God and God's judgment. "Where is he? I'm getting along better than people that are living a Christian life." Just wait! The Bible says, in Ecclesiastics 8:12, "Tho a sinner do evil

a hundred times. And his days are prolonged. It shall not be well with the wicked." You may get by with it for ten years, twenty years, thirty years, forty years--but then is going to come the Day of Reckoning and Judgment. "Be sure your sin will find you out." "Whatsoever a man soweth, that shall he also reap." The Bible says, "Woe unto the wicked, it shall be ill with him."

I tell you tonight, as I'm standing on this platform, God is going to judge thee. A day of retribution comes, a day of judgment is on the way. You better repent of your sins and turn to God while there is time, because the Bible says there will come a day when you call upon God but he will not answer. There will come a day when you will seek God but he's not there. You have an opportunity to give your life to Christ tonight and you don't do it. I tell you, you are taking your soul in your hand, and that is the most dangerous thing you can possibly do.

Menassa, watch out!! Judgment is coming!! And, Menassa, there's some dangers. There is the danger that you could so harden your heart that even though God speaks to you, you cannot come and repent. I believe that it is possible for a man to so harden his heart by rejecting and resisting and neglecting Jesus Christ, that his heart becomes so hard that even though the Spirit speaks, he can no longer hear the voice of the Spirit of God. How many men I have talked to, especially in later life, that have told me they have sinned away their day of grace. I do not believe that as long as the Spirit of God is heard by a man's heart that he's sinned away any day of grace. I do not pretend to understand those Scriptures that say, "Ibriam is joined to his idols, let him alone."

I do not pretend to understand that Scripture that says, "My Spirit shall not always strive with a man." But I know that repeatedly in the Scripture the Bible warns against hardening your heart against God. Watch out Menassa! You may harden your heart against God.

Then there's another problem, another danger. There may come a moment in your life when your mind snaps, and your reasoning powers are withdrawn. And then your moral sensibilities and your ability to choose God is gone. I could tell you a story tonight that D. L. Moody once told about an experience that he had. About a man that he tried to win to Christ for years, and that man kept putting it off saying, "Some day I'm going to give my life to God; some day I'm going to receive Christ." But he never did. And toward the end of his life suddenly his mind snapped. He no longer had the will-power to give his life to Christ.

Then there's another danger; there's the danger of sudden death. He that hardeneth his heart, being often reproved, now think of it. Here's a man that is often spoken to about Christ. He has every opportunity to go to church, but he doesn't do it. He hardens his heart. The Bible says, "He that hardeneth his heart, being often reproved, shall suddenly, shall suddenly be cut off, and that without remedy." The Bible says, "Beware, lest He take thee away with a stroke." We never know. Give your life to Christ tonight, there may not be a tomorrow for you.

And then there's another danger. You can only come to Christ when the Spirit of God draws you. There comes a harvest time. And here in San Francisco, and across America, during these past few months has been harvest time in America. The Holy Spirit has graciously given us another year, another few months, in which to witness for Christ. And there are hundreds of people turning to Christ; and in this great turning to Christ across the nation by thousands of people you are left out. You haven't turned to Christ yet. Do it tonight, while it's harvest time. While the Holy Spirit is speaking! Give your life to Him.

But Menassa did not, and so Judgment fell. God allowed the Asyrians, a godless great nation to the north, with their capital at Babylon, to sweep down on Judah and capture Jerusalem, and you know what they did to Menassa the King? His day of reigning was over. They burned his palace. They put a chain in his nose, tied his hands behind him, and led him down the streets of Jerusalem. And as he went down the streets of Jerusalem I can see the people throwing stones at him. Because even his own people hated him. There were mothers whose little babies he had snatched out of their arms and thrown into the fiery god Bolack. There were women whose sons he'd killed--slain and sawed in two. There were thousands of people there that had every reason to hate him. They feared him as a king, but now they saw him down and they were heaping abuse, and they were spitting on him, and they were crying at him; and here was the great and mighty King Menassa now being half dragged through the streets of his own capital city. And he was taken fifteen hundred miles away to Babylon and put in an inner cold, dark, damp dungeon.

Every one of you say he deserves it. Yes he deserved it. You say, well why didn't they hang him? Why didn't they burn his eyes out? Why didn't they mutilate him? Why didn't

they torture him? Why wasn't he executed? You say he deserves it, he was guilty of the murder of thousands!! I say of all the men I've ever read about in all of history he was the wickedest.

Ah, but you don't know the mercy of God. You don't know the love of God. You don't know the grace of God. Because God is bound by His word, and God has said that if any man will repent of his sins, "I'll forgive him." God has said if any man has been willing to acknowledge his sins, turn from his sins, come to the Cross and receive His son Jesus Christ, I don't care what he's done, I'll forgive him.

The love of God, the grace of God, the mercy of God; the Bible is filled with it. And down in that dark cold dungeon of Babylon Menassa began to pray. Oh he had his tormenting memories, he had his lashing conscience, he had time to meditate on his evil deeds. And while he was down there he began to pray, "God have mercy, God have mercy, God have mercy, God have mercy." Over and over and over he cred it to God. No one could hear him except the guards outside who were guarding him, and it seemed that the heavens were brass. *start*

Could God hear a man whose hands were dripping with blood? Could God hear a Hitler or a Stalin? Could God hear a person that's done the things that you've done? You've been untrue to your wife. You've disobeyed your parents. You've betrayed Jesus. You've betrayed the Church. You've betrayed everything. Can God forgive you? If you were in God's place, may I say it reverently, what would you do? You say, "He deserves Hell." *logic made deduction*

If there's any man in history that ever deserved Hell, it's this man. If there's any person in history that deserved to go to Hell, and spend eternity there, it was Menassa, King of Judah. But I want to tell you this. God has never turned a deaf ear, not once in history, to the cry, "God have mercy to me a sinner." Always throughout history when a man, I don't care who he is, has called upon God and said have mercy, the Scripture says, "Whosoever calleth upon the name of the Lord shall be saved."

Menassa cried unto God, "Have mercy, have mercy." And the Scripture tells us that God is merciful, the Lord God is merciful, and gracious, and long-suffering, and abundant in goodness and truth, keeping mercy to thousands, and forgiving iniquity. And then I see God as he looks down upon

this world with its confusions, its frustrations, and its tensions, and its wars, and its hatred, and its jealousy, and greed, and lust, and idolatry. And in the midst of this world he sent his only son Jesus Christ. "God so loved the world that he gave his only begotten son." God comendeth his love toward us in that while we were yet lawbreakers, he sent his son Jesus Christ. And when I see Jesus Christ dying on that cross I see men and women that represented people of all ages stoning, spitting, mocking, nailing, crucifying God's own son.

God in loving mercy, all of us have been a bit riled up this past week at the treatment that Mr. Nixon got down in South America. Some hoodlums, some gangsters, some Communists threw stones and spit on him, and then took the American flag and tore it to shreds. Of course we were disturbed. We had sent our vice president, the second highest office in this country, to let the people of Peru know we were interested, that we loved them, that we wanted to help them.

And some of the people, I say some, only a few, some of the people led a mob seemingly to try to kill, or at least to injure, the Vice President of the United States. But when God sent His son the Lord Jesus Christ, we not only stoned Him and spat on Him, we nailed Him to a cross.

What do you think God thought about that? But the Bible says that in spite of all that, God loves us. You know we don't have that kind of love. It's impossible for us to understand what it means in the Scripture when it says, "God loves." The love of God, the mercy of God reached down into that cold dark dungeon in Babylon, and the Scripture says that "God forgave Menassa."

On the cross to the left of Jesus, or to the right of Jesus there was a man. He was guilty of robbery and murder. And in that last dying hour he turned to the Son of God, and he said, "Will you remember me when you come into Thy kingdom?" He had a look of faith that moment, he gave his life to Christ. In that dying moment he breathed a prayer to the Saviour for forgiveness. And Jesus turned to him on the cross and said to him, "Today thou shalt be with me in Paradise."

That man's whole past was forgiven. And in the next few minutes he was walking down the streets of gold, the Paradise that Christ had promised, with Christ. But don't you presume. You say, "Well, I think I'll wait 'till my deathbed, then repent. The man on the other cross, the other thief, never did repent. He waited too long. Don't you

presume upon the mercy of God! The most dangerous sin that you can commit is to presume upon God!

But Menassa was forgiven, his sins were wiped away. Not only was he forgiven, he was justified by God. And justification goes far more than forgiveness. Justification means that God places you in His sight as though you had never committed one single sin. And God is willing, not only to forgive the past tonight, He is willing to justify you, place you in His sight as tho you'd never sinned once--wipe out the past! Oh the merciful grace, the love of God.

It's beyond our comprehension. You have sinned against Him! You've broken His laws! You've been a hypocrite in the Church, you've done this and you've done that, and you know that you're in disfavor with God! You know that you've been against God! Yet tonight He is willing to wipe it all out. *skip*

You know what He says? He says, "I'll take your sins and bury them in the depths of the sea." You know in London the sewage system is probably the greatest in the world. And every day, except Sunday, a ship leaves the South Coast of England, and takes a poisonous substance from the sewers of London, and takes it to one of the deepest places in the ocean, and dumps this poison that could kill a person, even if they got a few drops in their mouth, dumps it into the sea. And within twenty minutes that poison has been completely wiped out until that water is as pure as any water in the ocean, within twenty minutes.

God says, "I'll take those dirty ugly sins of your life," the things that are wrong in your life, "and I'll put them in the depths of the sea to purify your life and your heart so much that you'll be acceptable to me." But that's not all! The story didn't stop there! You know what God did? Oh the mercy and the grace of God!

You know what he did? He took Menassa out of that jail, out of that dungeon, took him all the way back to Jerusalem, and set him back on his throne. And made him King of Judah again, and the Scripture says that he took away the strange gods and the idols out of the House of the Lord, and from that moment on Judah had a new king. Not only will God forgive you tonight, but God says, "I will take you and make you my son, my daughter; I will adopt you into my family; you will become my child; you

will become a son of the living God." "That as many as received Him to them gave He power to become the Sons of God, even to them that believe on His name."

God is willing this night to make you His son, to forgive the past, to transfer you from darkness to light, from death to life, and make you His own son. Adopted into the royal family of Heaven, with royal blood in your veins! Not only that, but when you give your life to Christ tonight He puts a spring in your step, a joy in your soul, a peace in your heart. He resensitizes your conscience, that conscience of yours that is so hard and cold and calloused that has concerned you. He resensitizes it 'till it becomes sensitive once again. And the Holy Spirit can speak through it and in it.

↓
emotions
Reverence
for
dirty

But more than that! Oh, here's something glorious! The Spirit of God Himself comes to live in your heart; God Himself in you 'till you become the temple of God. Think of it! God Himself! The God of Creation! The God that flung those stars out yonder! The God that made the universe that scientists are only beginning to discover. That God says, "I will live in you."

You can go out of here tonight with God living in your soul, the past forgiven, adopted into the family of God, and God living in your soul to give you power and strength to live the Christian life tomorrow. And you say, "Well Billy, what do I have to do?" Well, some of you who are here tonight, or watching tonight, are confused and mixed up in your life. Your life is a wreck. You've made a mess out of it!

John Ruskin one day was handed a handkerchief by a friend that had an ink-spot in it. And he said, "I ruined my handkerchief. This is indelible ink and it can't be taken out." John Ruskin said, "Give it to me." He took it home and kept it awhile and then gave it back to his friend, and what he'd done, he'd taken that ink spot and etched a beautiful design around it.

authority

God can take your life, with its dirty spots, and make that dirty life of yours into a beautiful, glorious design in which He himself lives and has taken up residence. What do you have to do? There is very little you can do, because he's already done it all in sending His son to die on the Cross, and to raise Him from the dead as a testimony that He's accepted His atoning work on the Cross.

The Bible says, "The blood of His son cleanseth us from all things." The Bible says that if we confess with our mouth the Lord Jesus, and believe in our hearts that God had raised Him from the dead we shall be saved. All you have to do is just receive the pardon. He says, "I will pardon you, I will forgive you. But you must receive the pardon."

If the governor of this state were to pardon one of the prisoners at the penitentiary the prisoner, according to law, would have to receive the pardon. And, if he refused the pardon, according to the Supreme Court, it would no longer be a pardon, and he would have to serve out his sentence.

You must receive God's pardon. By an act of your will you must say, "I receive Him, I give my life to Him." And I'm going to ask you to do it right now. What do you have to do? I'm going to ask all of you in this auditorium, hundreds of you--men, women, young people. You may be a member of the Church, you may not be a member of any church. I don't know who you are or what you are, but you want your sins forgiven. You want your life changed. You want Christ to live in your soul from this moment on. You want to follow and serve Him. You want the whole past blotted out!

I'm going to ask you to come out of your seat from everywhere, and stand right here in front of the platform, quietly and reverently. If you're with friends or relatives they'll wait on you. And as you come you're saying to God, "I receive Christ, I receive this pardon, I receive this forgiveness, I receive this adoption. I've signed the adoption papers tonight. I give myself to God to become His child. I don't care what the cost may be. Tonight I'm renouncing my past, I'm giving myself to the Saviour. I am accepting the mercy of God."

This is the eve of Mother's Day. The greatest sin you can commit against your mother is to neglect her, to refuse her, to reject her love. The greatest sin you can commit against God, the unpardonable sin, is to refuse His love. God's love tonight is offered to you. And you may never have a moment like this again, quite like this, as long as you live.

I'm going to ask you to come and stand here signifying that you've given your life to Him, and accepting His love, and mercy, and forgiveness and pardon tonight while

our heads are bowed and our eyes are closed, and everyone is praying. In this vast crowd, I'm going to ask you to come right now.

Men, women, young people just get up out of your seat, right now, and come. Stand quietly and reverently here. And after you've all come we're going to have a moment of prayer, and a verse of Scripture, and a word of instruction before you go.

You come! Whole families can come together. You may be an usher here, or a choir member. You may be a church member, you may be a Sunday school teacher. You may be religious like Menassa was, but you haven't had an encounter with Christ. He is not real in your life. You're not sure that your sins are forgiven. You come right now, quickly from everywhere, we're going to wait on you.

There are many of you that are watching by television tonight. Hundreds of people are coming down these aisles to give their lives to Christ. This night you can receive Christ right where you are in your living room. You may be with friends, just bow your head right now. Why don't all of you in the room right now bow your head? That'll help the one that wants to make his decision. And say, "Lord Jesus come into my heart," then go to Church tomorrow. Maybe you'd planned something else for tomorrow, but go to church tomorrow. Tell your minister that tonight you gave your life to Christ.

Get to work for Him, live for Him in the community, in the home. People are coming down every aisle in San Francisco. Just say, "Tonight I want to receive God's pardon, and God's forgiveness. Now across the nation you can say the same. And if you will, I want you to write me this week: Billy Graham, San Francisco, California, and we'll send you the same material that we're going to give these people tonight. Literature to help you in your Christian life. God bless you.

SERMON NUMBER TWO

May 17, 1958

I want to welcome all of you that have joined us by television, and especially the Canadian Network that joins us tonight. This is the first time that we have had stations throughout the Dominion of Canada, and so we welcome our Canadian friends along with our American friends. And I believe the number of stations tonight is between a hundred and sixty and a hundred and seventy stations.

I want to say that in order to stay on television, we're going to have to hear from a few more of you than we have been hearing from. The cost of this telecast on Saturday night is astronomical, and I hope that all of you who write for Cliff's beautiful Bible Life Guide, I don't know where he gets these things, but this is about the finest thing I've ever seen him offer anybody--in fact, I've been using it today in helping to prepare my sermon.

I'm sure that ministers who have to prepare sermons in a hurry will want this. And when you write for that I hope you will remember that we need your help to stay on television. And by faith again we've signed up for next Saturday night, so we'll be back on television again next Saturday night. And so I hope that all of you will participate this week, and help us, and just write to me here in San Francisco, and that's all the address you will need.

Then I should like to announce that tomorrow afternoon, here at the Cow Palace at three o'clock, I'm going to speak on a very important subject entitled, "The End Of The World." Is the world coming to an end? Many people say that it is. Many scientists say that it is. What does the Bible have to say? Well, the Bible has a great deal to say about it, and I hope that all of you will be here tomorrow afternoon. And I would like to get one thing clear, that tomorrow afternoon you do not need tickets. You do not need tickets any night here at the Cow Palace, many people think that you have to have tickets to get in, but that's not true. You do not need any tickets because we want on Sunday afternoon all of our seats to be free--first come first served. So I hope that you will be here at three o'clock and the message will be entitled, "The End Of The World."

We have just seen a beautiful motion picture entitled, "The Heart Is A Rebel." It has been my privilege to review a number of religious pictures in the last few years. I can say without fear of contradiction this is by far the greatest evangelistic picture I have ever seen, in beautiful color. And they are premiering that picture across the country right now in various cities, and I hope that all of you will go to see that picture. I don't have to say that, I wasn't asked to say it. But it so moved us, all of us that saw it were moved, as I have rarely been moved under the impact of the Gospel. And I hope that you will be praying for that picture as it will soon be released in churches all over America, and I hope you'll have it in your church. "The Heart Is A Rebel," put out by World Wide Pictures in Hollywood.

Now tonight, I want you to turn with me to First Corinthians, the first chapter. All of you with your Bibles turn to First Corinthians, the first chapter. And First Corinthians comes right before Second Corinthians if you have any difficulty finding it. How many have your Bibles? Lift them up. Hold them! Wonderful! Thousands of people with Bibles.

The first chapter of First Corinthians beginning with the seventeenth verse, and tonight I want to speak on the subject, "The Offense of the Cross." "The Offense of the Cross." "For Christ sent me," Paul is speaking, "For Christ sent me, not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

Paul said, "In my preaching, that if I did it with cleverness, and of wisdom of words, then would the Cross lose its effect." He said, "For the preaching of the Cross is to them that perish foolishly." In other words, Paul said that a sermon, like I'm going to preach to you tonight, is foolish to you that are perishing. It is a foolish subject, it will be a foolish message. The Apostles said that nineteen hundred years ago. For it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? Hath not God made foolish the wisdom of this world? Look at the world's wisdom today! Where is it? Our best brains are trying to build bigger

and better bombs--more effective missiles, and engines of destruction. Frankenstein monsters that can destroy civilization. All of our vaunted intellectualism! All of our vaunted culture and society and civilization, the Scripture says, "God has made it foolish." For after that in the wisdom of God, the world by wisdom knew not God.

It pleased God, by the foolishness of preaching, to save them that believe. God has chosen this method to save men from destruction and judgment, and Hell. This method of preaching, this method of proclaiming the Gospel--they cometh by hearing, and hearing the word of God. You cannot come to Christ except you hear the Gospel.

For the Jews require a sign, and the Greeks seek out after wisdom, but we preach Christ crucified! Under the Jew a stumbling block, and unto the Gentile, foolishness! But unto them which are called both Jews and Greeks, Christ the power of God. And the foolishness of God is wiser than men! This Cross! This preaching of the Gospel of Jesus Christ, the Scripture says, is wiser than all the men of all the ages. Wiser than all the university professors! Wiser than all the intellectuals! It's foolish to the world, but God says this very foolishness is wiser than this world.

And the weakness of God, the weakness of God! The Cross seems to be the world a weakness--the weakness of God is stronger than men. "For ye see your calling brethren, that not many wise men after the flesh, not many mighty, not many noble are called." But God has chosen the foolish things of the world to confound the wise. And God has chosen the weak things of the world to confound the things which are mighty, and the base things of the world, and things which are despised.

Think of it--base things! The Cross was a base thing. It was a thing to be despised. It was called a scandal among men, and yet God chose that method to confound the wise and to save the world. That no flesh should glory in His presence. No man will ever be able to stand in Heaven and say, "I got here by my own ability, by my own work." We will have to stand (*sic*), when we get to Heaven, "We've got here by the Cross. We've got here by the death of Christ on the Cross, and by the fact that He was raised again from the dead."

And Isaiah had said eight hundred years before, "He is despised and rejected of men. A man of sorrows, and

acquainted with grief. And we hid our faces from Him, and He was despised, and we esteemed Him not." And in Gallations, the Apostle said, "And my brethern, if I yet preach works unto you, then is the offense of the Cross ceased." The Apostle Paul said in all of his preaching, in all of his proclaiming of the Gospel, "There is an offense for the Cross."

Paul said, "I can preach anything else, and there's no offense, but when you preach the Cross, there's an offense." And this expression, "The Offense of the Cross," sounds strange to our modern ears, because, you see, we have a cross on our church. We have crosses in the lapels of our coat. We have crosses around our necks. We have crosses embossed on our Bible. We never think of it as a scandal, and as an offense. And yet the Bible says it's a stumbling block. It's an offense! It's a scandal among men! It's a base and despised thing. It is an "old rugged cross." It was a place to execute criminals. It was a place where the vilest died. And when I see Christ hanging on the Cross, I say with Isaiah, "There is no beauty, that I should desire Him."

Paul says that in his day there was an event. And in my own ministry I can preach anything else and it is called popular. It pleases the ear. But when I come to the heart of Christianity, when I come to the Cross, and the blood, and the resurrection, that is the stumbling block; that's the thing people do not want to hear! That's the thing that is foolish! That's the thing there's an offense. And yet it's that very thing that is the heart of the Gospel. And without the Cross there is no salvation, there is no forgiveness! God says I'll meet the human race only one place--that is the Cross.

And if you haven't been to the Cross, there is no salvation and there is no forgiveness. Why is the Cross an offense? I got to thinking of this not long ago. Why the Cross is an offense? I see Christ hanging on the tree--I see Him dying for me! I see blood being shed! I see nails in His hands! I see a spike in His feet! And I see Christ dying for sin an offense.

Why is it an offense? First, the Cross is an offense because it is the condemnation of the world. The Cross said to the thief, who was dying on the other cross, you're a sinner, you better repent--and the thief did repent, he confessed his sins. And he said, "Remember me when Thy comest into Thy kingdom." And Jesus turned to him and said, "Today thou shall be with me in paradise."

Christ forgave him, right there, but first the Cross condemned his sins and made him confess and acknowledge that he was a sinner. There's a centurion who had helped nail Him there. The Cross said to the centurion, "You're a sinner," and the centurion had to proclaim, "Surely, this must have been the Son of God."

The Cross said to Herod, "You're an immoral man. You're living in adultery." And the Cross speaks to you about your sins tonight. Your sins of immorality. There is no sin in the Bible that the Bible condemns more than the sin of immorality. It is America's great sin tonight, it is the same sin that caused the destruction of Sodom and Gomorrah. It is the same sin that caused fire and brimstone to be rained down on the two cities of the plain. It is the sin that God hates, and God said, "Whosoever looketh upon a person of the opposite sex, to lust, has committed it already." And the Cross said to Herod, "You're living in immorality, and you're going to go to Hell for that unless you repent of your sin." And Herod didn't like it. And Herod rebelled, he cringed under the impact of the Cross, which became a conscience to Herod, and spoke to Herod. And tonight some of you are cringing because you know that that is your sin. Look at another man, Cyapus--proud, cold, crafty, wise old man in his pride. And the Cross said to Cyapus, "You're a sinner, Cyapus. You're a religious leader but you're a sinner." Jesus had said to Nicodemus, "Except a man be born again, he cannot see the kingdom of Heaven."

I tell you, I don't care if you are a Sunday school teacher, if you are a deacon, or an elder, or a church leader, unless there has come a personal encounter with the Lord Jesus Christ it means nothing. We have a lot of "religiosity" in this country. We have a great deal of religion in America. We have a great deal of worship in America that is not true worship.

The Pharisees fasted twice a week. They paid tithes, they were orthodox, they were fundamentalists. They believed the Scriptures from cover to cover. And yet Jesus, in the most scathing language, denounced them and indicated they were not saved, and indicated they would come to Him in the last day, when He would say, "Depart from me, ye cursed, I never knew you."

Carpus was a religious leader, and yet he helped crucify Jesus. Pride! And there is no pride in all the world as terrible as religious pride. Proud! of our

religion. Proud! of the things we do--the externals of religion. When down inside, we're filled with pride, and jealousy, and envy, and backbiting and gossiping. And we do not have love! "By this shall all men know that ye are my disciples, in that ye love one another."

Do we love? "By their fruits, ye shall know them." And the fruit of the Spirit is love, joy, and peace. And if I see a person who isn't loving his brother in Christ, I have a right to doubt whether that man has ever been to the Cross, no matter who he is, or how much he may say he believes; because the Bible says that devils believe.

Oh the devils are orthodox. They believe and tremble, but they're not saved. Look at Pilot! The Cross said to Pilot, "You're a coward Pilot, filled with fear and cowardness, Pilot, you're a sinner." And Pilot didn't like it, he cringed and tried to run away from the Saviour. Look at Judas! The Cross says to Judas, "Judas you're covetess, and covetness is idolatry." Judas was with Jesus for three years. He had heard all of the sermons that Jesus had preached, in fact Judas had baptized. Judas had been on Jesus' team, had traveled for years with Christ, had been one of his intimate companions. And yet Judas was lost, Judas was covetess all the time. Judas was lost in the end, because he had never realized the personal, intimate presence of Christ. And he had never understood, nor been to the Cross, in Thy faith, and had an encounter with Christ that counts.

And it's possible to be in the organization that Christ founded, it's possible to be in all the religious organizations. And if Judas, who spent three years traveling with Jesus, was lost, that should cause all of us to search our hearts to see how we stand. The soldiers that gambled for his garment. The Cross to all of these people says you're a sinner. And when Paul preached the Cross before Governor Felix, Felix trembled and said, "When I have a more convenient season I will call for you." Felix tried to get away. Why?

Felix said to Paul, when he preached the Cross to him, he said, "You're mad, Paul." Agrippus said, "Almost, thou persuadest me to become a Christian." And the Cross has come down through the centuries, passing its unfaltering judgment upon the vanities, prides, hates, greeds, and self indulgent pleasures, and lusts of men.

The Cross says to us all, "You're a sinner." It becomes the conscience of the world. The Bible says, "All have sinned, and come short of the glory of God." And when I come to the foot of the Cross, the first thing I have to say is, "I am a sinner."

But the Scripture says, "Men love darkness, because their deeds are evil." You don't want the light of the Cross, and so the Cross becomes a stumbling block. It becomes foolish to you. When you realize that you must give up your sins! When you realize that you must acknowledge that you're a sinner! You say no, no, and you cringe, go back into your darkness, and the light of the Cross begins to penetrate into your extortion, into your pride, into your idolatry, into your bigotry, into your intolerance. Into all of the sins of your life the Cross sends a beam of light, when you cringe back and say no! no! no!

Don't expose me! And the Cross goes down into the dark recesses of your heart where even your wife or husband cannot go. Even your family cannot go. Even your best friend cannot go. Down deep inside of you. And sees the sins, and exposes them to the light, and God says that someday every secret thing shall be brought out. And the Cross says you're a sinner in need of repentance.

And so the Cross becomes a stumbling block, and it's an offense to all of us that are sinners tonight, because we don't like to be told we're sinners. And we don't like to acknowledge that we've broken God's law. You see we're all proud. We don't like to come to an old Cross, where blood is being shed, and saying, "Oh, God! God I'm a sinner, forgive me." We don't like to do that because we have to come in humility.

One of the reasons I ask people to come forward in these Crusades is not only an expression of their will, but it is also an expression of humility. Jesus could have healed the man with the withered arm by saying, "Be healed," but He didn't do it. Jesus said, "Stretch it forth." He wanted the man to do something, and the man stretched it forth, an act of his will, and the man was healed.

When I ask people to come forward in a crusade I'm asking them to do something. To express their will, to say I will receive Christ! I will follow Him! I will come to the Cross and acknowledge that I'm a sinner, and turn from my sins.

And secondly, the Cross of Jesus Christ is an offense

because blood was shed there. We hear a great deal about the slaughter-house religion. "Religion of blood." And some people don't like it. And it becomes an offense! But the Bible says, "The life of the flesh is in the blood!"

And the Bible says eight things about the blood of Jesus Christ. First, the Bible says it is the blood of propitiation. Romans 3:25, "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the forgiveness of sins that are past." The word propitiation means mercy. It is the meeting place. It is where God covers our sins. And I tell you your sins will never be covered, except by the shed blood of Jesus Christ.

Secondly, it is the blood of redemption. Revelation 5:9, "And they sang a new song, saying, Thou art worthy to take the book, and open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." We are bought back by the blood of Christ! We were not bought with silver and gold, and precious stones. God paid the price of the blood of His only son who died on the Cross for our redemption. He could have given one of His planets.

Scientists tell us that He's got billions of them. He could have given a planet. He could have given all the oil, all the gold, all the silver in all the world--because it's all His! But He didn't do it! He gave and shed the blood of His only son on the Cross! And it becomes an offense because of the blood. But it's the only place you can meet God! It's the only way you'll ever have forgiveness. If you want forgiveness of your sins, and you want to go to Heaven, you'll have to come by the way of the blood.

And then, thirdly, it is the blood of remission. Hebrews 9:22, "And almost all things are by the law purged with blood; and without the shedding of blood there is no forgiveness." The Scripture says, "Without the shedding of blood there is no forgiveness." How can you get around that? You'll have to tear out half the Bible if you tear the blood out of the Bible. It's there! And it teaches that without the shedding of blood there is no forgiveness.

It is the blood of reconciliation. Ephesians 2:13, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." In other words, our sins have separated between us and God, and the Scripture

says, "Be ye reconciled to God." How can I get back to God? There's an empty place in your life. Down deep inside of you, there's a sense of not belonging, of incompleteness. And you've been searching for joy, and peace, and happiness. You'll never find that fulfillment, you'll never find that completeness, apart from the person of Jesus Christ. And apart from God's fellowship. Because you see, you were made in the image of God. Made for fellowship with God, and without God there is no joy and peace deep down in your soul.

And the only way that you can be reconciled to God, the Scripture says, is by the blood that was shed on that Cross. It is also the blood of justification. Romans 5:9, "Justified by His blood, we shall be saved from wrath through Him."

Justified? Justification means a lot more than forgiveness. Forgiveness is not enough. I must be justified, just as if I had never sinned, just as though I had never committed one sin, God wipes out the past. He forgets my sins. He puts my sins in the depths of the sea. How and why? "Justified," the Scripture says in Romans, "by His blood."

Then, it is the blood of peace. Colossians 1:20, ". . . we have peace through the blood of His Cross. . . ." Peace! You've been searching for peace haven't you? You want joy and peace in your heart. You want peace with God, peace with your neighbors, and peace down inside; everywhere you've searched!

You've read all the books that you could find that had the title "peace." All right I'm going to tell you how you can get peace. And I don't believe there's any kind of permanent peace outside of this. You can get peace at the Cross, and only there.

And then, seventhly, it is the blood of entrance. Hebrews 10:19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Christ." We come into the presence of God, and when I come into God's presence, I don't come up as the Pharisee and say, "God, I thank Thee that I'm not as other men are. Lord, I preach to crowds of people, Lord, I'm a fairly good man. I try to be decent. I try to tell the truth. I try to treat my neighbor as myself. I try to do all of these things. And Lord, I deserve to be in Heaven."

No! He would reject me! When I stand at the Judgment in that day, I shall plead only one thing--the fact that one day, by faith, I went to the Cross and gave my life to Jesus and had my sins cleansed by His blood. That is my only claim to Heaven. I don't claim to be going to Heaven today because I have preached, or because I am a good man. I claim to be going to Heaven only on the merit and the ground of Jesus, and His death at the Cross.

And then, it is the blood that cleanses. First John 1:6, "The blood of Jesus Christ His son cleanseth us from all sin." Martin Luther was once reminded by the Devil of his many sins, and he tabulated them. "Is that all?" asked Luther. "No, there are many, many more," sneered Satan, and added many more. "Is that all?" "Yes, and now what?" said the Devil. "Now," said Martin Luther, "write beneath them all the blood of Jesus Christ His son cleanseth from all sin."

J. P. Morgan's will contained ten thousand words. He made many financial transactions; and some effected the entire equilibrium of the world. Here is what J. P. Morgan put in his will to his children. Listen.

"I commit my soul into the hands of my Saviour full of confidence, that having redeemed me and washed me with His most precious blood, He will present me faultless before the throne of my heavenly father. I entreat my children to maintain and defend, at all hazard, and at all cost of personal sacrifice, the blessed doctrine of complete atonement of sins through the blood of Jesus Christ, once offered, and through that alone."

J. P. Morgan was right! And J. P. Morgan is in Heaven tonight, not because he was a great financier, not because he was a great philanthropist, but because he was trusting in the atonement of Jesus Christ.

You say, "Well, what does the blood mean?" The Bible says, "The life of the flesh is in the blood." The word blood means life, the life of Christ. The life of Jesus Christ given on the Cross! The word blood is symbolic, in the Bible, of life. He gave His life! He emptied Himself on the Cross for us! He took our sins by emptying Himself, by taking our suffering and our sin and our hell.

There is much mystery to the Cross. There are many things about the Cross that I don't understand, but this one

thing I know--it is the way of salvation. And I am to come by faith, even though it may seem foolish and irrational, and it may not seem the right thing to do, and people may laugh at it. Yet God says He has chosen the preaching of the Cross to bring men to Himself.

And then, thirdly, the Cross of Christ is an offense because it sets forth an imperative ideal of life. Jesus said, "If any man will come after me let him deny himself and take up his cross and follow me."

Christ demands that when you come to the Cross that you take up a "cross." And we don't like that. That is an offense. That is a stumbling block. It is not a matter of just coming to the Cross one time, or two times, or ten times, it is a matter of leaving the Cross, but sharing Christ's rejection and taking up your own "cross" that we must do.

Christ demands that we live a life of self crucifixion. And many chafe at a life like Christ. We refuse to give up what we know the Cross condemns. And in a city like San Francisco, or New York, or Philadelphia, or Washington, many of you watching now, to take up your "cross" would mean that you would become burdened about the poverty stricken people in the slum areas of your community. That would become your "cross."

It might not be popular to take a stand on a moral issue. It means that you take your stand against intolerance, and bigotry. It means you take your stand on moral issues in your community. It may not be popular. That's not easy to do. That's "cross bearing." It means that you go back to the campus, you're a student, you go back to the campus--not many real people living for Christ on the campus. It means that you go and take your stand for Christ even if they sneer, and laugh, and mock, and ridicule. It means that you share the rejection of Jesus Christ.

It means that you as a business man go back to your business, and put into your business Christian principles no matter what it may cost you financially. That's what it means. And Jesus said, "Unless you are willing to take up the Cross, and follow me, you cannot be my disciples." Are you willing to take up the Cross?

It means you're going to have to forgive your husband or your wife whom you've been quarreling with. He said

It means you're going to have to forgive that man that did something against you. It means that you're going to start out in a whole new realm of life. That is the crucifixion that Christ is talking about. That is the Cross!

Are you willing to bear it? Oh it'll mean opposition. In fact, Jesus listed several types of opposition. He said, first, there will be civic opposition. They will deliver you up before the councils. He said, there may be national opposition, "Ye shall be brought before governors and kings for my sake." There may even be ecclesiastical opposition, because, he said, "They will scourge you in their churches."

And when Lord Chatsbury tried to get through a bill to ease the conditions of the working people in England, and to end the child labor laws, or to end child labor in England, that was crushing the youth of England, almost every bishop in the Church opposed him. But he stood his ground and won the battle. And every bishop in 1958 would agree that Chatsbury was right. It cost him something. And in 1861, when they were talking about ending slavery, one of the major denominations of this country said, "It is the Church's duty to preserve slavery." And those that were against slavery were crucified--even within the Church!

It also may mean domestic opposition. Jesus said, "A man's foes shall be they of his own household." There may be people in your own house that will not understand. They'll think you've gone crazy. They'll be ready to take you to the psychiatrist, if you really give your life to Christ. Because, you see, Christ will be so foreign to them.

When you start praying, and reading your Bible, and going to Church it may mean opposition within your own household. But you must take your stand. It is "cross bearing." Do it courteously, and graciously, and kindly, and lovingly--but take your stand.

And then, it may mean opposition in general. "All who live godly in Christ Jesus shall suffer persecution," the Scripture says. And I want to tell you persecution is painful. It's not an easy death. It's not an easy suffering. And the Christian life is not easy. Don't let anyone tell you it's easy, and a bed of roses, it is not!

The Scripture does teach Jesus said, "My yoke is light." And thanks be unto God that it's joy and peace in

the midst of persecution. There is joy and peace when the nails are going in the hands. But, there may be suffering in living for Jesus. You must be willing to face it. That's the "cross of discipleship." Are you ready to take up your "cross?"

And then, lastly, the Cross of Christ is an offense because it claims to be the power of God and the salvation. And it makes this claim without an alternative. You see, the world would like to say that there are many roads to Heaven, and somehow we'll all get there eventually. But Jesus, and the Scripture, says, "No, there's only one." Just one! And that is by the road of the Cross. And God said, "I will not meet you any other place, except the Cross." You say, "Now Lord, I'd like to meet you some other place, on some other ground." But God says "No!"

Suppose I had an appointment, or asked for an appointment with the President. Or, he asked me for an appointment with him, and gave me the time, and I wrote back and said, "No, that's not very convenient Mr. President, I don't think I can make it." No! I would write back and say, "Why certainly it would be convenient." God says, "I want an appointment with you. I want to forgive your sins. I want to change your life. I want to make you a new person."

You say, "Well Billy, how do you go to the Cross?" There are two ways--one way--but there are two implications. First, you must be willing to repent of your sins. Jesus said, "Unless ye repent, ye shall likewise perish." That means that you acknowledge that you are a sinner. And when you come to the Cross, in coming you are acknowledging that. And you must be willing to renounce your sins. It means that you've changed your view about God, you've changed your view about Christ, yourself, and your neighbor. It means a change is ready to take place in your life. That change is called repentance.

Then, you must be willing, by faith, to receive Christ as your Lord and Saviour, and take your stand with Him at the Cross. "That as many as receive Him, to them gave He power to become the children of God, and to them that believe on His name."

And, do you know why many people today do not have the power to live a good life? They want to be good. They want to do the right thing, but they don't find any power within them. I'll tell you why! They've never been to the

Cross. Because when you come to the Cross, and share the rejection of Christ, and share Christ at the Cross, then you become crucified with Christ never again to live. "Yet not you, but Christ liveth in you, and through you," to give a new power, a new dynamic, and a new dimension to life. The joy and the peace that he brings to the soul!

He gives you that sense of fulfillment and completeness. And He can be yours tonight. Right tonight! You say, "Well, how long will that take Billy?" That quick! Just like that you can receive Christ.

Now that's only the beginning. That doesn't mean you become perfect. But it does mean that you've changed the direction of your life. You're coming to the Cross! You've given your life to Him, and the Cross becomes the beginning of a new, and thrilling, and glorious life.

And even though it's an offense, this foolishness, this offense, this scandal of God that is called the Cross becomes glorious. Planned in the mind of the trinity becomes the entrance of a new and glorious and thrilling existence that will last for eternity, and you become the partaker of eternal life. And then you have the power to live the Christian principles, and to live the Sermon on the Mount.

He gives you a new power. It's all yours tonight. And it's free. Because Christ paid for it on the Cross. I'm going to ask all of you to receive Him tonight. And I want to tell you there's a danger in putting it off. Because you can only come to Christ when God speaks to you. And tonight He's speaking to many of you, and this is your moment and your night to give your life to Him. And if you don't tonight you may never.

The Bible says, "He that hardeneth his heart, being often reprov'd, shall suddenly be cut off, and that without remedy." Don't you presume on the mercy of God. He died for you on the Cross. He shed His blood. He loved you so much, and He loved me so much, that He was willing to die; but don't presume on that.

I'm going to ask you to come. Right now. Just get up out of your seat everywhere and stand right here. You may be a member of the Church, you may not be a member of any church. And if you're a member of the Church you want to come and receive Him, and renew that vow that first you took.

If you're not a member of any church you're coming

to receive Him for the first time. You come right now. Get up out of your seat all over the building, and say, "Tonight I want to give my life to Christ." And I'm going to ask every head is bowed, every eye is closed, nobody looking; and the choir is going to sing softly, "Just As I Am." And hundreds of you come--men, women, young people, boys and girls! You may be in a delegation, they'll wait on you.

After you've all come we're going to have a moment of prayer, a verse of Scripture. If you're with friends or relatives they'll wait. You just come, right now, and stand quietly here saying, "By standing here I give my life to Christ."

That's it, quickly, from everywhere, you come. That's it, just come on. There are many people streaming down every aisle here. Hundreds of people here in the Cow Palace. And there are many of you, sitting in your living rooms at home. You'd like to be here and come down this aisle, and stand here and give your life to Christ. You can right where you are. Right now you can say quietly inside, "Jesus come in. I am a sinner and I need Him."

You may be in some night club and the television set is on. You may be in a bar. You may be in the home of a friend. Bow your head and give your life to Christ now. Then go to church tomorrow. Tell your minister what you've done. Tell him you want in the Church, and you want to take your stand for Christ no matter what it costs. Get a Bible and start reading it. Spend a little while in prayer each day. Witness for Christ by living for Him. Then, if you do make a decision for Christ, write and tell us about it. Write me here at San Francisco. And I'll send you the same literature that we're going to give to these many people who have come tonight. Will you do that? God bless you.

SERMON NUMBER THREE

May 25, 1958

I want to say a word of welcome to all of you that have joined us by television tonight. We have had a thrilling and wonderful week. In fact, this has been, I think, the greatest week of the entire crusade, and one of the greatest weeks of our entire ministry.

I wish you could have been here on Thursday night and seen nearly twelve hundred young people come down these aisles to receive Jesus Christ as their Lord and Master and Saviour. That was one of the greatest sights that we have seen in this crusade, or in fact any crusade.

I wish you could have joined us yesterday at the University of California, where in the beautiful Greek Theatre out of doors, one of the most beautiful settings I've ever seen, we had eleven thousand students and faculty quietly sitting, listening to the preaching of the Gospel of Jesus Christ.

We thank God for the tremendous opportunities and the great things that have taken place here, and we appreciate the prayers of so many of you that have been praying, because God is answering your prayers. And tomorrow, we begin the fifth week here in the San Francisco Bay Area, and we would appreciate you intensifying your prayers.

I noticed that today in some of the newspapers there was a little mix-up. They said we would not be here on television tonight. Well here we are. And we will be on next Saturday night as well, the Lord willing, with your help. And Cliff said send a letter or post-card to get your little spiritual slide rule, and it is a wonderful little thing because I'm using it myself, but I would suggest that instead of a post-card that you send a letter. And, ah, I think you know why because we are dependent, ah, on your help to support this fantastically expensive telecast. And we need all the help we can get this week if we are to be on next Saturday night. And we're going to have to hear from a few more of you than we did this past week. And so, I hope you will consider it your responsibility and opportunity to invest in something that I believe is winning thousands of people to Christ.

This past week we received more letters from more people saying that they had received Christ as their Saviour than any week of my entire ministry. More than any week last year from New York. I believe that God is using this telecast mightily to touch people all over the nation, and pastors have written in by the hundreds, of all denominations, saying that new people came to their Church all across the nation as a result of the telecast. We give the glory and the praise to God. It has been His doing.

Now we have two more weeks in this crusade. And I hope that all of you in the San Francisco Bay Area are going to be with us. And let's make this the greatest two weeks that we've seen thus far.

Tonight, I want to turn to Job, the fourteenth chapter, the fourteenth chapter of the Book of Job. Job the fourteenth chapter. How many of you have your Bibles with you? Lift them up. Hold them there. Wonderful, look at the Bibles. Thousands of Bibles. When we first asked if you had Bibles very few had them, and now almost everybody brings a Bible to the service.

The fourteenth chapter of the Book of Job. Now Job is in the Old Testament. It's right before Psalms, and you won't have any trouble finding it. Job 14:14, and here are the words of Job: "If a man die, shall he live again? If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

I want to ask the same question that Job asked thousands of years ago. "If a man die, shall he live again?" Now all of us know that men die. Every time we pass a graveyard, every time we pick up a newspaper we are reminded that men die. And the Bible teaches, "It is appointed unto man once to die."

Whoever you are, whatever your circumstances, the Bible says there is going to come a moment when you will pass into the other life. But the question is, after this life is there future life? If a man die, shall he live again?

A woman wrote in the other day and said, "Mr. Graham, I don't want to think about death. I want everything to be lovely now, and I don't want to stop and think about dying. Why do you talk about preparing to die?"

I was told today by Dr. Howie, who is the co-chairman

of the crusade, about a man who had lost three children and he decided to move to an island where he could get away from all thought and presence of death. He didn't want to see anybody die. He didn't want to hear of death again, and so he moved to a lonely island in the South Seas. But he was continually reminded of death because sometimes a bird would fall and die, or sometimes a dead fish would sweep up on the shore, and he was reminded of death. And there is no place in all the world that you go that you can get away from death. The idea of death is all about us.

*We saw a wreck the other night out on the freeway. We were reminded once again of death. Just today I saw a hearse going down the road reminding us of death. And some day, some place, some where we will be in the hearse. We will be taken to the graveyard. "It is appointed unto man, once to die."

God said to Hezekiah, the great King of Judah, "Thou shalt die and not live. Thou shalt die and not live." Psychologists say that the number one instinct is self-preservation, and Hezekiah had a desire to live. He begged God, he said, "Oh God, Oh God! Allow me to live longer!" And God granted his request, and Hezekiah lived for fifteen more years. But in the end he died as do all men.

I heard about a man some time ago that had been thrown from a sinking ship. And he grabbed a money bag containing thirty thousand dollars, and held onto it and tried to swim. But finally he had to make a choice between his life and the money, and he threw the money away in order to save his life.

Life is our most precious possession. I heard about a man some time ago that promised God anything if God would allow him a few days to live. I talked to a man once that said, "I would give a million dollars," and he had it to give, he said, "I would give a million dollars if I could live one more year." And the day before he died he said, "I'd give a million dollars if I could live another week." He said, "I have a lot of things to straighten out. I am unprepared to die."

Man wants to live. Man wants to keep on living. He doesn't want to die. Death is an enemy; we remember the picture during the Korean War about a communist that was getting ready to shoot an American soldier and someone had snapped this picture and slipped it through. And this American soldier was on his knees begging the communist not to shoot him.

Man wants to live so much he will humble himself and beg for life. Life is a precious possession to all of us, and yet the Bible says, "There is coming a day when you will die." There is coming a moment when your heart will stop beating, when you will take your last breath, and when you die. And first, I want you to see this is an alarming prediction, "Thou shalt die!" "It is appointed unto men once to die," and the Bible also says, in Ecclesiastes 3:2, "There is a time to be born, and a time to die."

A time to be born! You've all been born, but God says just as there was an exact moment, an exact time set aside for you to be born, there is also going to be an exact time for you to die. We're born, and we die! A time to born, a time to die! "It is appointed," God said; God said, "I have appointed. I have appointed the day of your departure, the day of your death."

The Bible tells us, in Genesis the fifth chapter, that Adam lived to be 930. I imagine that when Adam got to be about five hundred years old he was going to live forever. But Adam died. Seth lived to be 912 years, but Seth died. Enos lived 905 years, but Enos died. Methuselah lived 969 years, but Methuselah died.

John D. Rockefeller, senior, lived ninety-six years, but he died. And there are two and a half billion people on this planet at this moment, and they'll all be dead in a hundred years. Every person on this planet will be dead in one hundred years. And every person in this audience will be dead in a hundred years, and one out of every four people in this audience will be dead in ten years. "It is appointed unto man once to die."

There is a day and there is an hour. Forty thousand people died last year on the highways. Fifteen thousand committed suicide. Thousands died from household accidents. I heard about a man some time ago that was starting his boat, up on a little lake, and a handle flew off and killed him. Who would ever think that the handle should fly off and kill a man.

I read about a man, three or four years ago, that was walking down a lonely road in Pennsylvania, taking a walk. A plane was flying overhead and a bolt dropped out of the plane, hit him on the head, and killed him.

Thousands are dying from cancer. Thousands are dying from heart trouble. Every day thousands upon thousands of

people are dying. "It is appointed unto man once to die," and yet some of us have the idea that we'll live on.

Some of you are living as though you're going to live forever. You're making all of your plans as though you're never going to die. Oh you've got a little insurance tucked away. You've made out a will. But somehow you think that you're different, and you think that your death won't be sudden. You think that somehow you'll last. And yet the Bible says there will come a moment when you will die.

Thou shalt not live, thou shalt die. And I want you to see the strength of death. It's stronger than love-- the love of wife and friends and children and parents cannot keep you from dying. Ghandi was a man of love. He was a man of peace in India! He moved millions of Indians, but Ghandi died.

It's stronger than power. Charlemagne was a powerful man, but he died; Napoleon was a powerful man, but he died; Lenin was a powerful man, but he died; Hitler was a powerful man, but he died; Stalin was a powerful man but he died; Roosevelt was a powerful man, but he died.

"It is appointed unto man once to die," and it's stronger than any power on earth. Death is stronger than any power known to man: stronger than atomic power, stronger than hydrogen power, stronger than all the power put together in the world cannot spare life (sic). We can prolong it a day or a month or a year, or a couple of years, but in the end we all die.

"There is no man that hath power to retain the Spirit," says the Bible, "neither hath he power in the day of death." It's stronger than skill. I had a man, a heart specialist, who is one of the greatest heart specialists in the United States, and he was the same age that I was. His picture had been in various magazines because he was a specialist, and had made several new discoveries.

He examined me one day and he said, "Billy, you'd better slow down." He said, "You know, you could have a heart attack anytime with the pace you keep." And like all of us, I of course thought, "Well, I've got a few more years and I can keep up this pace." And like most doctors I go to, I listened to what they say, and every one of them says the same: "Slow down, slow down, slow down." And I just step up the pace a little bit like everybody else,

because he doesn't say that I'm going to die that day I just keep going stronger.

"And you know," that man told me, "You know, I take care of myself." And then, he told me all the things he did to keep care of himself: the exercises he took, the type of foods he eats, how much sleep he got at night. He said, "I've learned from my studies what to do." And he said, "I'm going to live." You know what happened to him? Within six months after he examined me that man was dead of a heart attack at the age of forty-two. Dead!

"It is appointed unto man once to die," and we never know when our moment is coming. It's stronger than skill and it's stronger than wealth. Rockefeller was a wealthy man, but he couldn't prolong his life. He told his chauffeur one day, he said, "I would give half my fortune to exchange stomachs with you." He had a sick stomach.

It's stronger than wealth. Ford was a rich man but he died. J. P. Morgan was rich but he died. Vanderbilt was rich but he died. And all the wealth in the world cannot preserve life.

"What shall it profit a man if he gain the whole world and lose his own soul?" And yet, there are men today that are spending all of their time wasting their energy in selfish living, building up for this life, spending all of their time accumulating for this life, and they die and leave it all. "It is appointed unto man once to die."

The Bible says that death can be very sudden. The first death in the Bible was Abel. He was murdered. Pharoah's was sudden, Absolum's death was sudden, Saul's death was sudden. And the Bible says that life is brief.

The Bible says that life is like a weaver's shuttle. Have you ever seen a weaver's shuttle? I live in the textile part of North Carolina, the most beautiful part of the United States. That's right! Oh I like San Francisco, and I like California, but it can't match the hills of Carolina. And we've got a lot of people that came all the way from North and South Carolina out here. They came on a train brought by Shockley Phugh, and they're sitting here tonight. And they brought their grits and ham with them, and it tastes mighty good.

The Bible says that life is like a weaver's shuttle. Have you ever seen a weaver's shuttle? It moves so quick! Like a flash! That's what life is. The Bible says life is like a flower. Here are beautiful flowers here tonight. I could cut that flower, it's already cut in fact, and this flower will fade, it'll be gone. It bloomed this spring beautifully, wonderfully, but it'll soon be dead and withered.

The Bible says that life is like the grass that grows and is beautiful and is green for a moment and then it dies. The grass that withers, the flower that fades, like a weaver's shuttle, life is swift!

The Bible says in Samuel I 20:3, "There is but a step between me and death." Just a step between me and death! A watch ticking, and it was held up to a native on the mission field once and the native listened: tick tick tick tick tick tick tick tick tick, and he put his hand over his heart and he said, "Quick quick quick quick quick, the heart beating." Quick! Not long! Life is quick! And every minute that you live you cannot relive it, it's impossible. Every hour that you live cannot be relived. You cannot relive the hour that has just passed. You'll never see that hour again, it's gone.

And if you live to be seventy you know how many days you'll live? Twenty-five thousand days. If you're thirty-five now and you live to be seventy you've got twelve thousand left. And many of you don't have many days left. And we never know how many days we have left, and some of us may have only hours to live, and they're some of you who only have hours to live. You don't realize it. You're in good health but you only have a short time to live.

"It is appointed unto man once to die." The Bible says in Job 14:5, "Seeing his days are determined, the number of his months are with thee, thou hast appointed the bounds cannot pass." God says, "His days are numbered." Think of it now. God has your days numbered. He knows exactly how many days you have left. And he says, "There is a bound beyond which you cannot pass."

Psalm 103 says, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." His days are like the shadow that passeth away; a shadow, just a shadow that is there for a moment, and then it's gone. That's how our days are! And the Bible says, "In God's sight a thousand years is as a

day, and a day is a thousand years." And if that is true we only live just a few minutes.

In the span of eternity we only live a few minutes. And God gives us these little jewels. And God says, "I want you to invest these little jewels," called minutes, "I want you to invest them for me." Don't waste them! Don't waste a one of them. Hold on to every one. They're precious. You can never get them back. They're slipping away.

And all of these little jewels that we call minutes can be laid up as treasures in the future life, and treasures in Heaven. But we're letting them slip away. They're getting away from us. Quick! And how many of you older people would like to go back and become a child again and relive your life and give your life to God and dedicate it and surrender it to Him?

"It is appointed unto man once to die." But the question is, "If a man die shall he live again?" Now that question has been asked in every period of history. Time hasn't diminished it, the interest in it. Cyrus the Great once said, "I cannot imagine that the soul lives only while it remains in this mortal body." Socrates dying words were, "We part, I'm going to die and you to live. Which of us goes the better way is known to man (sic) alone."

Cicero declared, "Upon this subject I entertain no more than conjecture." He said, "I've spent a great deal of my life searching for the answer. Aristotle said, "Death is the most feared of all things."

It's a universal question. The Egyptians believed in life after death. They built elaborate pyramids for their dead and made provision for their life beyond the grave. The African shieks used to be buried with several of their wives to give them companionship in the future life. The Norsemen, who had never seen a Bible, were buried with horse and armor so that they might fight in the after-life. The American Indian talked about his "happy hunting ground."

It is instinctive in the heart of men to believe in life after death. Mrs. Roosevelt said in her column some time ago that, "It is instinctive in the human heart to believe in life after death."

And ladies and gentlemen, the Bible teaches that there is life after death. The Bible teaches that, "A man shall

live again." The Bible teaches that when you die you don't really die. Only your body dies because you see the Bible teaches that God made you in His image. And God gave to you a body. Now this body is your case that you live in.

You see I have a watch. When I hold this watch up you see it--it's a case. You only see the case, you don't really see the watch. You don't see what lives inside this case. When I look at you, I see only the house that you live in. Your personality, your intelligence, the real you lives inside, and the Bible calls that your soul, your spirit. And that part of you is made in the image of God.

And it's that part of you that is in danger. Because the Bible says that part of you, your soul, has a disease. And that disease is called sin, and the Bible says that, "Sin bringeth forth death." Spiritual death! Now the Bible teaches that there are three kinds of deaths. There are three kinds of deaths spoken of in the Bible. The first kind is "physical death." The moment your heart stops beating. The moment you take your last breath, the Bible says, your body dies, but you, your spirit continues to exist. You don't die there.

Now there's another kind of death and some of you are already dead. Right now! You're dead right now. In God's sight you're dead right now. Physically you're alive. You have feeling, you have taste, you have all of your senses. You're alive physically. The Bible talks about being dead while you live. That means that you're dead toward God. You're separated from God by sin. Sin has come between you and you're separated from God. That's the reason there is no peace, and joy, and fulfillment, and completeness in your life. That's the reason there is confusion and unhappiness in many of your lives. You're separated from God because you only find rest, and peace, and security in knowing God. And when you're separated from God the Bible speaks of that as "spiritual death." Death, separation from God! "Spiritual death!" And there are thousands of you here tonight that are "spiritually dead" in the sight of God. You have been cut off from the life of God by sin.

The Bible says, "God is life." And when you're cut off from God there is death. That is the reason that many of you are trying to find life. And so you go from one nightclub to another seeking life. Have you ever stood in front of a nightclub and watched the people come out? You don't see many real smiles. Have you ever gone into a

casino? You don't hear many real true laughs. You hear some hollow laughter, but not really a good time. How many people go to a party and stay up 'till two or three o'clock and come home empty! And the old "hangover" the next day. They haven't really found life.

Searching for life! Searching for fulfillment! I tell you, you won't find life with a capital "L" until you come to Jesus Christ. He alone can impart life. And the moment you come to Jesus Christ you become a partaker of God's life.

Now there's a third kind of death spoken of in the Bible. The death is called "eternal death." That "eternal death" is eternal separation from God. Now the moment you die the "spiritual death" just continues right on. You are alive, you exist, but you're separated from God. That is called, in the Bible, "eternal death." Separation from God!

And if you don't have the life of God now, after death I see no possibility in Scripture that you can get life after death. Your life, the great transaction, comes now. There are many people who say, "I want eternal life, and I hope I get it when I die." It'll be too late to get it when you die. You must get it now by coming to Jesus Christ and being grafted into Him, being crucified with Christ, taking His Cross, receiving Him, being united with Christ.

And the Bible teaches that you become united with Christ. "As the vine is to the branches so we're united with Christ." As the head is to the rest of the body we're united with Christ; as a man and a woman are united in marriage, so we are united with Christ; and being united with the Lord Jesus Christ we receive eternal life. And there is no hope beyond death for any man who has not been united with the Lord Jesus Christ in this life.

Do you have life? "If a man die shall he live?" I tell you that every man shall live that has his faith and his confidence in Jesus Christ. Yes, Jesus was an expert on life after death; He was an authority. Because you see Jesus Christ, the moment He was born in Bethlehem's manger, that wasn't the beginning of Christ. That was His incarnation. That was the moment that Jesus Christ was conceived. He had been conceived in the womb of Mary by the Holy Spirit, and he was born. Yes! But Jesus Christ testified that He had existed before Abraham. He said, "Before Abraham was, I existed."

And the Bible tells us that Jesus Christ helped create the world. Because Jesus Christ is the second person in the Trinity. He is God! From everlasting to everlasting! Jesus had no beginning, Jesus has no end--he is from everlasting to everlasting. He is the source of all life that exists in the universe.

Not only that, but he raised the dead. He is the only person in human history that has been able to raise a dead man and make him live. Jesus spoke and said, "Lazarus come forth!" And the grave burst open and Lazarus, who had been dead four days, came out! And if Jesus Christ had not called Lazarus' name every dead person in the world would have come forth at that moment. If Jesus had just said, "come forth," everybody would have come forth. But Jesus said, "Lazarus come forth," and Lazarus alone came forth.

Jesus is an expert because He's the only one to come back from the dead. He Himself was raised from the dead. And He lives! And He taught through His ministry life after death. The story that He told us about Lazarus and Dives in the sixteenth of Luke. About the man, one man, went to Heaven and one man went to Hell, and He tells us the experiences of these two in the future life. Time after time Jesus talked about the future life. Life after death! Yes! To the Christian, to the person that is united with Christ, and who has partaken of eternal life, death is a joy. It's an anticipation; it's just a transition to a better and more wonderful life. A more thrilling life.

But I want to tell you that you can have eternal life, you can have Heaven, here and now. Now Jesus taught, in my opinion, the existence of both Heaven and Hell. You cannot pick up the Bible, and you cannot read the teachings of Jesus Christ, without believing in Hell and in Heaven. Many people say, "Do you believe that?" I most certainly do. "Why do you believe it?" By faith! I believe that Jesus Christ taught it and I don't believe He would tell us a lie.

Jesus said in Matthew 13: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Matthew 25:41: "Then shall He say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Again Jesus said on the Sermon on the Mount; "If thy hand offend thee, cut it off. It is better for thee to enter into life maimed than

having two hands and go to Hell."

Jesus had the most severe warning about Hell. What is Hell? There are three things spoken of in the Bible concerning Hell: one is fire, one is darkness, one is death. Hell essentially and basically is separation from God. And when you're separated from God, fire creates a terrible thirst, a thirst that cannot be quenched. And Hell will be a place where men will thirst after God. But they'll not be able to quench their thirst.

It will be a place of darkness. God is the source of all light. Separation from God is darkness and Jesus said it was, "out of darkness." Hell is eternal death. Death is the absence of life. It means the separation from God, the separation from life. And that means death! Death to all that is good, and all that is holy, and all that is right in the universe. That's what the Bible teaches.

Hell is many other things. And there's much about Hell we do not understand; but I tell you I could not be true as a minister of the Gospel unless I warned you that men outside of Jesus Christ are lost. Unless you have become a partaker of eternal life, unless you have received Him as your saviour, you're lost! And separated from God! The Bible teaches it.

But the Bible also teaches that there's a Heaven. Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself."

Yes, there is a Heaven! And people ask me, "Well what is Heaven like? I'll tell you what Heaven's like. Heaven is where Jesus is. It is life! There is no darkness there. There is no fire there to make me thirst after God, because I shall be filled. When I awake in Thy likeness I shall be satisfied. All of my desires, all of my frustrations, all of my unfulfilled dreams shall be centered in the person of the Lord Jesus Christ. And I shall be satisfied. Satisfied! Oh to be satisfied.

You can have it in Jesus Christ. And there's no death there. And there are no tears there. I know it's going to be a wonderful and glorious place where we shall serve God throughout eternity. It'll be a place of laughter, it'll be a place where the angels are, it'll be a glorious and thrilling and wonderful place to spend eternity.

And I want to ask you where are you going to spend eternity? Have you made your preparation? Because the Bible says, "Set thine house in order." The Bible says, "Prepare to meet thy God." Have you set your personal house in order? Are you prepared to meet God? Are you sure of it? Are you certain of it? And do you mean to tell me that you're going to take a chance tonight? You're not going to prepare? I tell you tonight you prepare to meet your God while there is time.

I heard about a court's fool who came into his master's house in the middle ages. And he said, "Master, what's wrong with you?" The master was sick. The master said, "I'm going on a long journey." "Where are you going master?" "I don't know." "How long will you be gone master?" "I'm never returning." Have you made any preparations for the journey master?" "None." Ah, master! They call me the fool, but thou art a much greater fool than I am."

To go on a long journey from which you won't come back, and you've made no preparations, and you don't know where you're going, "Oh, master! Thou art a fool!"

God doesn't call many men a fool in the Bible. But one night there was a man that went out and looked upon his fields, and his barns. He was prosperous, he was getting along fine, and he said to himself, "So, take thine ease. Drink, be merry." God said, "That man is a fool," and that night he died. Jesus told that story. This night thy soul is required of thee.

Have you made preparations? Are you prepared to die? And I want to tell you this, that unless you are prepared to die you're not prepared to live. "Only when you prepare to die by receiving Christ into your heart are you prepared to live." Martin Luther said that. And I agree with that. I do not think any man can properly live today until he's prepared to die.

And when you're prepared to die, you're prepared to go into society and live for Christ. You're prepared to go into your home. A revolution takes place in your home, in your life, in your business, in every activity you're a new person. Because your soul is anchored. You know where you're going. There's no doubt about it.

You say, "Well Billy, I don't understand all of that." Neither do I. There are many mysteries that I do not understand and I do not pretend to understand. And so I accept

it by faith, and I believe it, and it brings a great joy and a great peace to me. Because I know where I come from; I know why I'm here I know where I'm going. And let the bombs fall! Let the whole world fall apart! I'm ready! Not because I deserve it, but because of Jesus Christ who died on the Cross for my sins, and gave His life, and I have given my life to Him, and He has prepared me.

I received Him one day and He said, "If we confess with our mouths the Lord Jesus, and believe with our hearts that God raised Him from the dead, we shall be saved." The Bible says that, "As many as receive Him to them gave He power to become the sons of God even to them that believe on His name."

I'm going to ask you tonight to be sure that you're ready to meet God. And so I'm going to ask all of you to get up out of your seat and come and stand right here and say, "Tonight I want to be sure." If you have a doubt about this thing you come and settle it. You may be a member of the Church. You may not be a member of any church. You may be a Sunday school teacher. You may be a deacon or an elder; I don't know who you are. But you need to settle this thing and you need to make sure that you're ready to meet God. I want you to come right now and stand here quietly and reverently.

And after you've all come, we'll have a moment of prayer and a verse of Scripture. You say, "Well, why do I have to come down there? This is an expression of your will to God that you're going to receive Him and follow Him and serve Him. That you're going to give Him the rest of your life. That you're going to receive Him as your Saviour and Lord and follow and serve Him in the fellowship of His Church."

If you're with friends or relatives they'll wait on you. I know it's a long way from that balcony back there. But He went a long way to the Cross for you. Jesus said, "What shall it profit a man if he gain the world and lose his soul?"

You'd better come and settle it tonight. And make sure that you're prepared to meet God. When you receive Christ you're prepared. He comes into your heart, cleanses the past sins, and forgives them all and gets you ready. We're going to wait on you. Hundreds of you. Get up out of your seat right now and come. Every head bowed and every eye closed. Not a person leaving. Every head bowed, every eye closed, and you just come right now, quickly.

That's it, all over the place, get up out of your seat right now. There are many of you in your home that have been listening, or in a friend's home, or in a bar, or a nightclub--wherever you may be. Scores and hundreds of people are already coming down these aisles to receive Jesus Christ. You can receive Him right now.

Your life can be changed. You can be prepared to meet God at death. And when you're prepared to die, you're prepared to live. You give your life to Christ. Bow your head right now and let Him come in. All of you there in the living room, bow your head and let Him come into your heart--give you new life and forgiveness for the past life.

And, if you will, write to me this week right here in San Francisco. We'll send you the same literature that we're going to give to these tonight. God bless you.

SERMON NUMBER FOUR

May 31, 1958

Our Father and our God we thank Thee tonight for America and for the faith of our fathers that made this country and all of its liberties possible. And we pray that in this hour of crisis that we Americans might return to the faith of our fathers. That it might live still from the Atlantic to the Pacific. And we pray tonight that Thou wouldst use the telecast, use the message in song, word, and prayer to stir the hearts of millions of Americans to their need of faith in Christ. We pray that we shall see no man save Jesus Christ tonight. May He be exalted and magnified, for we ask it in Christ's name. Amen.

I would like to announce that the meetings here in the Cow Palace will continue through June 15th. That means that we have two more weeks in this crusade, an extension of one week. And I hope that all of you will be praying as the meetings continue. They have been gathering momentum during the past few days and we all believe that God would have us continue at least one more week, through June 15th.

Now, whether we stay on television these next two Saturday nights or not will depend entirely on the response in the mail this coming week. Along with writing for your Spiritual Life Guide that Cliff Barrows spoke about, I hope that you will remember that the cost of this program is tremendous. And we need your help. So I am going to ask you to write me here in San Francisco and help us to maintain the telecast on Saturday night. Without your help we cannot stay on.

Now tonight I want you to turn with me to the fourteenth chapter of the Book of Ezekiel, the fourteenth chapter of the Book of Ezekiel. How many have your Bibles? Lift them up. Wonderful, look at the Bibles. All right the fourteenth and the fourteenth verse: "Though these three men: Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord."

Last summer I heard another young evangelist, who influenced me a great deal in my early life, by the name of

Jimmy Johnson, preach from this text one of the most unusual sermons I have ever heard. And tonight I want to use it as a background for the message that I believe God has laid upon my heart to give to you on this Memorial Day week-end.

There are three men in this chapter. And it is a chapter of judgment. God says, "I'm going to judge the nation. I'm going to judge the people because of your sins and your wickedness. I will destroy you." But, He said, "there are three men that I would spare if they were living today." Only three!

He said, "Those three are Noah, Job, and Daniel." Now why did God choose those three men? Above all the other men that had ever lived God said that in case Judgment falls upon the nation, "I would spare those three." I wouldn't spare their families," says God, "but I would spare them because they were such righteous men."

I believe He chose those three because Noah overcame the world. We are told that we have three enemies. Every Christian here tonight has three enemies: the world, the Devil, and the flesh. And if you'll study the life of Noah you'll find that Noah, by faith, overcame the world. The world lost its attraction and its appeal to Noah and, by faith, he built an arc to the saving of his household.

God says, "Because Noah had such faith, and overcame the attraction of the world, I would spare Noah in the Day of Judgment." Then God said, "I would spare Job." Because Job, in a contest with the Devil, overcame the Devil. Satan took everything that Job had and Job said, "Tho He slay me, I will yet trust Him." And in spite of all the things that the Devil did against Job he still trusted God. And God said, "If Job were living in the time of Judgment, I would save Job."

The third man, the man that I want to talk about tonight a bit, was Daniel. God said, "If Judgment should come to Israel, and Daniel were living, I would spare Daniel." Because Daniel overcame the flesh. Daniel had many temptations of the flesh, but Daniel, by faith, overcame them all. And God said, "In case Judgment should come, I would spare Daniel."

"I would spare Noah because he overcame the world; I would spare Job because he overcame the Devil; I would spare Daniel because he overcame the flesh."

Tonight I want you to turn with me to the fifth chapter of the Book of Daniel. And I want to see one

incident in the life of Daniel as an illustration of what I have to say to all of you tonight.

Here is the setting. Daniel had been carried away from Jerusalem. Jerusalem had been ransacked by Nebuchadnezzar, King of Babylon. Jerusalem had been destroyed because of her sins, and her wickedness, and her moral pollution. God had allowed a heathen, materialistic, pagan nation to bring destruction upon His own people.

And I want to tell you something tonight America. God has not changed. And the same God that allowed a pagan idolatrous nation to bring Judgment upon Israel may also allow a pagan idolatrous nation to bring Judgment upon America unless we are willing to repent of our sins. And the greatest need in America tonight is not a bigger Air Force. Our greatest need in America tonight is not bigger hydrogen bombs and more missiles. The greatest need in America tonight is a return to faith in God. A spiritual awakening! Young people by the thousands marching under the banner of the Lord Jesus Christ.

And I want to tell you something. Those men that died on Iwo Jima and Okinawa and the jungles of New Guinea and the sands of North Africa and the battlefields of Normandy, I'm sure that they're saying something tonight to us. They're saying, "America, return to your faith in God and the principles that made you great." Because, I tell you as I stand here, that God is not going to spare us. God is not going to spare us. God is not going to defend us unless we turn to Him. And we're in for sure Judgment unless we repent of our sins and turn to His son Jesus Christ.

There is no alternative. It is either revival or Judgment. And on this Memorial Day week-end, instead of spending our time at the nightclubs and the bars, instead of spending our time in riotous living, we ought to be on our knees in all night prayer meetings across this country tonight--asking God to forgive us for our sins, and turning to God before it's too late as a nation.

You know God was going to destroy Ninevah in Judgment at one time. And God told Jonah, "Go and preach to Ninevah that I'm going to destroy Ninevah unless Ninevah repents." And the Judgment hand of God was falling but it was stayed in mid-air because Ninevah repented from the king on down in sack-cloth and ashes. And Ninevah was spared the coming Judgment.

I tell you tonight America can be spared. I've talked to many of our national leaders during the past year, and I find a terrible pessimism among most of them. This is a serious and critical hour--more serious and more critical than the average American knows. And I'm convinced tonight that if we knew the full truth of what is taking place in the world we would be alarmed.

And one man said to me, we would become panicked in this country. There would be a panic! This is a critical and dark hour with the forces of materialism coming ever closer. We Americans are going on as though nothing unusual were happening, and as though we were going to live forever.

I tell you the day of reckoning is coming unless we turn to God. And God is our only defense. I'm not trusting in a big Air Force, and I'm not trusting in all of these weapons that are being devised to protect us. I'm not trusting in retaliation. My trust tonight is in God! He is our defense!

But I tell you God cannot defend us unless we return to Him. And when Jerusalem was destroyed Daniel was one of the captives, and he was taken over to Babylon. And there he ruled because he had purpose in his heart; he would not defile himself, he would not compromise with any of the sins and evils of Babylon. He was fifteen hundred miles from home in a pagan country but he would not compromise. He had purpose in his heart as a young man, and he was going to live for God.

And any young man, any young woman that would put their trust in Jesus Christ and dedicate your creative energy to Him, God will bless you, and God will help you, and God will give you supernatural energy above your fellows.

But now Nebuchadnezzar the great emperor is dead. And reigning in his stead is his young grandson by the name of Belshazzar. Belshazzar is now the King of Babylon. And Babylon had been under siege by the Mede-o-Persian armies that had surrounded the armies (sic); but the Mede-o-Persian armies could not take the city because the Euphrates river came under the walls of Babylon and flowed through the city and they had enough room inside the walls to raise their crops and they had plenty of water, and they could withstand the siege.

At that time Babylon was still the greatest empire in the world. And the walls around the city of Babylon were so

thick that twelve chariots could ride abreast. And it was pierced by a hundred bronze gates with soldiers standing guard and watching day and night. And one morning Belshazzar the King woke up and saw that the Mede-o-Persian army had melted away. And he thought to himself, "We've won a mighty victory." And so he decided to celebrate.

He decided to have a banquet; he decided to have a banquet that would be more lavish than any banquet ever held in the history of Babylon. He was going to have his banquet in the low-hanging gardens built by Nebuchadnezzar--one of the seven wonders of the world.

So he called his servants together and he said, "Now I want you to get the finest wines, the rarest foods, the finest dancers in all the empire, and we're going to invite in a thousand lords and ladies; and we're going to have a party, we're going to have a banquet, that is beyond anything Babylon has ever seen."

And so they made their plans. And I can see that night in Babylon: the moon is riding high in the sky, a soft and gentle breeze sweeps through the banquet hall, the low-hanging chandeliers, the beautiful drapes, the orchestras playing, the dancers are dancing, Belshazzar and all of his lords and ladies laughing, having a wonderful time. Oh the Bible says you can have pleasure in sin.

I've had a lot of people say, "Well, you don't really have a good time in the world." I think a lot of people do. The Bible says there's pleasure in sin for a season. You can have a good time for a little bit. But then the Bible said it's all over. So the "eternal hangover" begins!

How many people come in from a party late at night? You thought you had a good time. You come in empty, dissatisfied, more frustrated than ever before, wishing that you could find something in life that would satisfy beyond that which you have been doing.

Belshazzar had a party, and what a banquet it was. And on into the night it went. And as the wine began to go to his head, Belshazzar decided to do something that startled all of his guests. He ordered all the golden and silver vessels of God, that had been taken off the altar in the temple in Jerusalem, brought in and given to the guests and ordered them to drink wine from it.

In other words he was shaking his fists in God's face.

He was defying God Himself. He was saying, God I don't need you. I'm the King of Babylon. I rule Babylon. This is the greatest empire in the world. And he was defying God Himself.

We Americans are defying God tonight. We are saying, by the way we live, "We don't need you God." Oh we believe in God intellectually. Almost everybody today accepts the fact of God. But we don't live for Him!

Jesus said, "You serve me with your lips, but your heart is far from me." And that is the sin of America tonight. We go to church. We have our names on church roles. But we've never really had an experience with Christ. We've never been born again. We've never had an encounter with the living God, and we don't live for Him. We're not living with Jesus Christ twenty-four hours a day, seven days a week, every day of the month.

Belshazzar defied God by the way he lived and by his action. We don't need you God! I imagine Belshazzar believed in God, but that's as far as it went.

And so the party went on into the night. And all of a sudden something happened. It'll always happen because God says, "There will be a day of reckoning." For Belshazzar was guilty of all kinds of sins: he was guilty of the sin of pride, he was guilty of the sin of immorality, he was guilty of desecrating the holy vessels of God, he was guilty of drunkenness; he was guilty of all these sins. And the Bible says you can get away with it.

Ah, yes you can go ahead and sin and get away with it. Keep on! You can get away with it for awhile. But the Bible says, "Be not deceived. God is not mocked. For whatsoever a man soweth that shall he also reap." The Bible says, "And they that plow inequity and sow wickedness shall reap the same." The Bible says, "For they have sown the winds and they reap the whirlwind." The Bible again says, "They have sown wheat but they shall reap thorns."

You sow wheat, but you're going to reap thorns. You've sown to the wind, but you're going to reap a whirlwind for the life you live. Oh, you're getting away with it now. You may get away with it for a year, two years, three years, four years, five years, six years; but soon Judgment comes.

God said there'll be a day of reckoning. And Belshazzar, at the height of his career, in good health,

having the time of his life, suddenly stopped. He called a servant to him and he said, "Pour me some more wine." And he poured the wine and he stood up and he said, "A toast to the gods of hay, wood, and stubble." In other words, idolatry.

And just as he stood up to drink the toast, the Scripture says, he suddenly stopped and he began to turn white. His knees began to shake. The banquet hall became quiet. A woman screamed and fainted. And Belshazzar the King was emperor of an empire, but he was afraid by what he saw, because he saw a strange sight. He saw an armless hand writing on the wall in letters of fire. And Belshazzar the King was afraid. This was something he couldn't understand. He tried to read the writing and he couldn't. And finally he sent for the soothsayers and the philosophers and the intellectuals--the wise men, the professors of the universities--to come in and try to interpret the writing to him.

They looked at the writing. They tried to decipher it. The greatest brains of the day tried to read it but they couldn't understand it, and they said, "O King, we cannot understand this writing." And Belshazzar said, "Get out!" And he was more afraid than ever.

Do you know why they couldn't read that writing? I'll tell you. That was God's handwriting. And the Bible says that the wisdom of this world is foolishness. God hath made foolish the wisdom of this world. And that's the reason that many people don't understand the Bible.

They don't understand the Bible because the Bible is written by the Holy Spirit. The Bible was inspired by men of God. Written by the Holy Spirit, and men do not understand it. They cannot make it out. And the Bible teaches that it is foolish unto man.

Our intellectuals today are trying to figure a way out but they cannot because this was done by the Holy Spirit. And only the Spirit of God can properly interpret the Scriptures. Only the Spirit of God can teach you what God is saying.

So Belshazzar was afraid. Nobody could read the writing. Then his mother came in. Thank God for mothers who believe. His mother came in and said, "Belshazzar, I know a man that can read the writing. I know a man that can make known this thing. That man's name is Daniel. He used to work for your grandfather Nebuchadnezzar. He knows how to read this. Call him in."

And so Belshazzar said, "Bring in Daniel." And Daniel came in. Great, strong Daniel! Notice one thing-- Daniel wasn't at that party that night. He wasn't participating in the sins of the flesh that night. Daniel was probably away praying somewhere. He'd slept alone with God that night when all of Babylon had turned out to celebrate the great party and banquet of Belshazzar the King.

The Bible says that we are to separate ourselves from the things of the world. The Bible says that if we're a friend of the world, we're no friend of God's. And I tell you the Bible tells us that there're certain things that we're to do if we're Christians; but the Bible also says they're certain things we're not to do. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father's not in him."

The Bible teaches that the world system, as we know it, is not a friend of God and we're to live in it, but we're not to partake of its evil deeds. We're to be separated from it, and God is calling on us today to be separated from the evil deeds of this world.

Daniel had separated himself from the evil deeds of Belshazzar that night. But isn't it strange that when something like that happens they call for Daniel the prophet. Isn't it strange that when trouble comes to your home, or death comes, you always call for the minister? Why don't you send for the bartender? That's where you spend most of your time. Isn't it strange. He called for the preacher.

Belshazzar called for the preacher in his moment of peril, in his critical and crisis he calls for the minister, and Daniel comes in. And Belshazzar said, "Daniel, do you see that writing on the wall? If you'll read that writing I'll put a gold chain around your neck. I'll make you the third ruler in the empire. I'll make you a great man Daniel if you'll read that writing." And Daniel looked at it and a smile played on his face.

He knew whose handwriting that was. He'd seen it many times. That was God's handwriting. And he said, "Belshazzar, I'll read it for you. Here's what it says, it says: 'MENE, TEKEL, UPHARSIN.' Thou art weighed in the balances, and found wanting." Belshazzar, the day of reckoning has come. Judgment is about to fall. You're being weighed in God's balance.

I tell you tonight that America is being weighed in the balances of God. As a nation we've been guilty of every sin that man has ever been able to conceive. There is not a thing that has ever been committed in the history of the world that isn't being committed this night in America.

And I tell you we'll not get away with it. The handwriting is on the wall. The time of repentance is come. The time of a return to national faith is come. The time to turn to God is come, and if we don't, the Judgment that God predicts will fall upon us. And it will fall upon us as individuals, and as a people, and as a family.

The most patriotic thing you can do this night is to give your life to Jesus Christ. You want to do something for those men that died on battlefields in our wars past, that paid with their blood for the liberty that we enjoy tonight? Then give your life to Jesus Christ and follow and serve Him.

Go to church tomorrow morning and take your place in the pew where you belong, and you'll be doing more for your nation and for the world at large, and for better understanding, and the bettering of human relations, that we must have if we're going to have peace, than anything you could possibly do.

But I'm not asking you to become a Christian tonight and to give your life to Jesus Christ and to go to church just to spare America. That's too low a motive. I'm asking you to come to Jesus Christ tonight because you're a sinner in need of repentance. I'm asking you to come to Jesus Christ tonight because He died on the Cross and He loves you and He wants to forgive you of your past sins and He wants to take you to Heaven; but more than that He wants to give you a new, thrilling, joyous life here and now. Give your life to Him tonight.

Let us see what happens. Weighed in the balances of God. God is weighing you tonight. Every one of you the Scriptures say, God is weighing! He's weighing us by certain standards. How is God going to judge us, and how is He going to weigh us? He's going to weigh us, first of all, by the Ten Commandments. You say, "Well Billy, I've never murdered anybody. I've never stolen anything that I know about." But you know what the Bible says? The Bible says, "For whosoever shall keep the whole law and yet offend in one point is guilty of all."

You have broken the laws of God! You have broken the Ten Commandments! If you've ever had hate in your heart you've broken the Ten Commandments. If you've ever had lust in your heart you've broken the Ten Commandments. And in God's sight you're guilty.

You're just as guilty as the man that gets drunk, just as guilty as the man that commits adultery, just as guilty as the man that kills or steals! Because God judges our thoughts and motives and intents, and God is weighing us tonight. And I want to ask you, by the standard of the Ten Commandments, how much do you weigh? Do you weigh enough to get to Heaven?

And then, God weighs us for the "great love." "Thou shall love the Lord thy God with all thy heart, mind, and spirit, and thy neighbor as thyself." This is the great commandment. How do you stand before that? Have you always loved God with all your heart, all your mind, and all your soul? Have you always at all times loved your neighbor as yourself? If not you've come short and you're a sinner tonight in need of repentance! Because God is weighing you by the great commandment.

And then, God is weighing you by Christ. For who in the Heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? To whom will you liken me and make me equal and compare me that we may be like thee? Be ye holy for I am holy! God is a holy God! The Lord Jesus Christ is a Holy Christ!

And God is going to weigh you in comparison to Christ. Do you live as holy as Christ lives? You say, "Of course not!" Then you're a sinner, because God judges every man according to His son Jesus Christ. And if you fall short of Christ you're a sinner in need of repentance. The word sin means that you come short of God's standard, and God's standard is Christ.

And then, God is weighing you by something else. He's weighing you by your work. You know, I sometimes stop and think about the sins of omission that we're going to be judged by, that we don't even think about sometimes. "For I was a-hungered and ye gave me meat, and I was thirsty and ye gave me no drink. I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not."

"Then shall they also answer Him saying: 'Lord, When saw we Thee a-hungered or a-thirst or a stranger or naked

or sick or in prison and did not minister unto Thee?' Then shall He answer them saying: 'Verily I say unto you, in as much as ye did it not unto one of the least of these He did it not to me, and thee shall go away into everlasting punishment but the righteous unto life eternal!'"

In other words, here was a man that needed clothes and you just didn't give it to him, you neglected. Here was a person that needed a smile and you just passed on by, you were too busy. Here was a sick person that needed to be visited, but you were just too busy to go to the hospital and give them a word of cheer. And Jesus said someday you shall be judged by the things you didn't do.

Here was a man in your community of another race that needed your encouragement, but because of your prejudice you couldn't go and help him. You neglected, you were afraid to take a moral stand.

In your community there are thousands of people with spiritual needs, people that need to be won to Jesus Christ. But because you're too busy, you're too self-occupied, you haven't had time to go witness for Jesus Christ, and there are people that are lost that you could have helped. But you haven't helped them. You neglected, you're guilty of the sins of omission.

And the sins of omission are just as great as the sins of omission (sic). It's just as wrong to neglect to do something you should have done as it is to go out and commit a murder. And how many of us tonight are guilty! I tell you God shall judge us and weigh us by the sins of omission.

And then God is going to weigh us by our opportunities. To whom much is given, much is required. We Americans have far more to be accountable for at the Judgment of God than the Russians, than the Chinese, than the Germans, or Japanese. Why? We have more Bibles per capita than any nation in history. We have more churches than any nation in history. More money is spent on religious matters than any nation in history. We have television, we have radio carrying the Gospel to the nation. We have the highest standard of living in history. We have more reasons to live for Jesus Christ than any nation in the history of the world. And God is going to judge us by the opportunities He gave us. To whom much is given, much shall be required.

There are people in China, and Russia, and Africa that would give their right arm to sit in the seat that you're sitting in tonight, and to have the opportunity of being in this great service. There are thousands that would like to sit beside their screen tonight and watch and hear the Gospel preached, but they don't have a chance. But you do have a chance, you do have an opportunity. And you haven't done anything about it.

You haven't given your life to Christ. You haven't repented of your sins. You haven't trusted Him. You haven't given yourself to the Lord Jesus Christ. And as a result God is going to require much from you at the Judgment.

You say, "Well Billy, I must confess, I don't weigh enough tonight. If I had to stand before God tonight I would have to plead 'O God, I don't deserve forgiveness, and I don't deserve Heaven'." I would have to stand beside you, and I would have to say with you, "Neither do I."

But you know what happened? God decided to do something about it for you. For God decided to pay the price of our redemption. And so He sent His son Jesus Christ to the Cross, and Christ shed His blood and He purchased for us on that Cross a righteousness that was not our own. And now God says, "You can weigh enough if you will come to my son."

And it's like an old pair of scales in an old country store. Do you remember them? You put a weight on one side and on the other side you try to balance. And I try to balance the weight of God's law, and of all God's requirements and I failed. There is no balance. I know I'm lost. I know that I'm going to Hell. What can I do about it?

I say, "Well, I'll do a lot of good works." And I put all of my good works in, but that doesn't balance the scale because God says, "My good works apart from Christ are filthy rags." I try to reform, but I find within myself no strength and no power to live up to my resolutions.

I do my best, and I try to treat my neighbor as I should, but I don't treat him well enough. I try to live by the Golden Rule--but you don't! And so you can't balance the scales. And God said, "No man will enter Heaven, and no man can be saved in this life and the life to come unless the scales balance."

There's that sense in your life that you don't belong,

you don't fit. You have frustration and inner tension. Your soul made in the image of God cries out for fellowship for God but there's no fellowship with God. You're disturbed about it. And you try to put all these things in the scale, but they don't balance. And then one night, in a meeting like this, or in the quietness of your home, you get up out of your seat and you come quietly to the Cross and you give yourself to Jesus Christ. And all of a sudden, for the first time, the scales balance. And God receives you. Not because you deserved it. He receives you on the basis of the work that His son did at the Cross, that he was willing to go to the Cross and died for you.

And God raised Him again from the dead to testify to all of history that God had accepted His atonement in our place. And now God clothes you in a righteousness that is beyond yourself, and God receives you because of Christ.

And when God looks at me tonight he doesn't look at Billy Graham and all of his failures and mistakes and sins. God looks at the robe of righteousness that I have been clothed in by the grace of God through Christ. And God offers to every one of you a pardon for all of your sins tonight.

He says, "I want to forgive and to forget the past." He said, "I want to change your nature and give you a peace and a joy that you've never known. I want to give you a strength and a dynamic, a new dimension to your life. I want to transform you. And when you die, I want to take you to Heaven."

Will you give your life to Christ tonight? Will you surrender your will to Him? You say, "Well Billy, do we have to come forward?" Jesus said, "If we're not willing to confess Him before men, He'll not confess us before the Father which is in Heaven." And Jesus wants you to act on your will and come forward.

And Jesus wants you to act on your will, and coming forward, there's something about it that coming forward is an act of your will by which you receive Christ. I'm going to ask hundreds of you to get up out of your seats tonight and come and say, "Tonight I want to weigh enough. I want to be clothed in that righteousness. I want Christ in my heart."

You might be a member of the Church, you might be a Sunday school teacher, or a deacon, but you've really never come to Christ. You're not sure that you're ready to meet God. You're not sure that you weigh enough, but you want to be sure.

I'm going to ask you to come. If you're with friends and relatives they'll wait on you. Just get up and out of your seat, hundreds of you, and come right now. And say, "Tonight I want Christ. I want my past forgiven. I want a new life. I want the joy and the peace and the new dimension, the new dynamic that He can give. I want to receive Him as my Lord and Master and Saviour. You come.

Young people! Whole families! Men! Women! Whoever you are, just get up out of your seat and come and say, "On this Memorial week-end I want to present myself to Christ."

And after you've all come. You'll stand here quietly and reverently and then we'll give you some literature before you go, and have a moment of prayer, and a verse of Scripture and a word of instruction. But you come right now. From everywhere.

Just get up out of your seat and come right now, and say, "Tonight I give myself to God." But you say, "It's a long way back in these balconies where I'm sitting." I know it is. But if Jesus went a long way to the Cross for you to purchase your redemption, certainly you can come a few steps and give your life to Him. God bless you.

SERMON NUMBER FIVE

June 7, 1958

In a great crusade like this thousands of people come forward to receive Christ as their Lord and Saviour. Many people are always asking do these so-called "converts" last? I never call them "converts," I always call them "inquirers" because they're "inquiring" the way to Heaven and to forgiveness.

I think also we could call them "seekers" because some of them are "seeking" the way of salvation, but they do not become finders. But every night when I give an invitation to people to receive Christ I know that there are many who do find Christ. I also know that many of those that come forward will not last. Because Christ taught us in His parable of the sower in the thirteenth chapter of Matthew.

He said that he was a sower, that he went forth to sow, and said that the seed was the word of God. And it falls on various types of soil and brings about different types of reaction. And Christ said that some of those that were "converted" under his ministry would not last. In fact he had a team of twelve men. One of them's name was Judas and he betrayed Him, and he lived close to Christ for three years. Another one denied Him.

And we know that in a crusade like this, where thousands of people are coming to surrender themselves to Christ, some of course won't last. D. L. Moody, the evangelist, was walking down the street one day and a man pointed to a drunk man. A friend of his pointed to a drunk man over against the saloon wall and said, "Mr. Moody, there's one of your 'converts'." And Mr. Moody said, "It certainly does look like one of my converts, it's certainly not the Lord's."

But I know, but I know that there are thousands of others that do last. And this room tonight is filled with hundreds of people that have found Christ in the past few days and you're carrying your Bible (sic). You've already identified yourself with the Church, or you've renewed your church vow in dedication, and now your life is completely transformed.

I remember nine years ago in Los Angeles. We were holding a great crusade. It was the first extensive crusade that we'd ever conducted. We went for eight weeks in Los Angeles at Washington and Hill street. And Life Magazine became interested and so they came out to take pictures. And there were four prominent people who had come to Christ, among the others. We never do announce the names of people who come to Christ in our crusades since that day. Many prominent people have come forward in our meetings and we try to protect their privacy because we believe that God would have it that way. And we try to respect their right to find Christ without publicity.

But on that occasion, when it was our first crusade, these four were publicized. And I remember that one of the reporters said to me as the picture of these four was being taken, he said, "I'd like to see them ten years from now."

In other words he was saying, very cynically he was saying, "I don't think they'll last." Well tonight we have three of those four on the platform. Several weeks ago we contacted all three of them and asked them if they'd come. In fact we contacted all four. Because all four of them have lasted. And all four of them are either partially or wholly in Christian work.

And I want them to come to the platform. The first one is Jim Boss, Louis Zampirini, and Stuart Hamblin. I want them to come up right now, then I'm going to tell you about each one of them and just in a sentence or two I want these three men to tell you how Christ changed their life. Their picture was in Life Magazine nine years ago. People weren't sure they would last, but here they are nine years later.

The first one was Jim Boss. He had come from the underworld. He had wandered, or staggered, into the tent at Washington and Hill in Los Angeles that night. And when the invitation was given he came forward to give his life to Christ. Since that time he's been going about the country preaching the Gospel in Presbyterian and Methodist and Baptist and Episcopal churches everywhere. And God has wonderfully honored his ministry. And he's been trying to win some of his former underworld associates to Jesus Christ. And a few of them have accepted Christ. And he's praying and working with others. Jim, I want you to come and say just a word of testimony.¹

¹ Two minute testimony by Jim Boss followed from the rostrum.

One of the things that encouraged me about Jim Boss' decision nine years ago was the fact that he knew that he had a lot of debts to pay. He sold his home. He sold everything he had, loaded up his automobile, and took all of these things he had taken from other people unlawfully, took them back, and made restitution. And that is a sure sign that a man has been born again of the Spirit of God.

The second man is Louis Zampirini. Maybe some of you remember the headlines in 1936. Some of you older people do. Because Louis Zampirini was representing the United States in the World Olympics in Berlin. He was the great Olympic Miler. He was the man that climbed up the Reichstad and pulled Hitler's flag right down from the top. And the whole world gasped. And it became an international incident.

During the war Louis Zampirini was an American war hero. He was forty-seven days on a life raft floating around in the Pacific. And he began to drink when he came home. He was confused, and frustrated, and mixed up in his life; and he too wandered into that tent at Washington and Hill in Los Angeles, and found Christ as his Saviour. And tonight, he is the director of the Victory Boys Camp for juvenile delinquents in Los Angeles, giving his full life now to try to rehabilitate juvenile delinquents and try to lead them to a knowledge of Jesus Christ. Louis, we're delighted to have you with us tonight.²

Thank you Louis. And many people say there are no social results of a crusade like this. I'm convinced you cannot make a better world 'till you get better men. And Christ can transform men. The Gospel is both vertical and horizontal. When you fall in love with God with all your heart, mind, and soul you're going to begin to love your neighbor as yourself. And Louis Zampirini is demonstrating that.

The third man is Stuart Hamblin. He's known by thousands and millions of people all over the world. Before he came to Christ in Los Angeles nine years ago, Stuart was one of the great cowboys. He was a cowboy singer and had his own program up and down the West Coast, and almost everybody knew him. He had a racing stable and he had won all sorts of handicaps with his horses. And he was known as a pretty rough fella. His home life was on the rocks. He was in deep trouble in his own life. And he came into my

² One and one-half minute testimony by Louis Zampirini from the rostrum.

room early one morning. I'll never forget that morning when Stuart Hamblin found Christ.

And God changed his life. Transformed him. Made him into a new person. And he began to write Christian songs. He'd never written religious music before. And some of his songs are well known: "Open Up Your Heart and Let the Sunshine In," "This Old House," remember that one? It was written for a religious song. But some of the other people jazzed it up a little bit and the religion was forgotten part of the time. But the way Stuart sings it, it's still religious. He wrote, "King of All Kings," and some of the other great hymns that have been written in modern times.

And I'm going to ask Stuart to say a word. Then he's going to sing with the choir his newest religious song, "Until Then." Stuart Hamblin.³

Shall we bow in prayer. Our Father and our God there are many other people that are watching by television and that are here in the Cow Palace tonight like Stuart and Jim and Louis that need Christ. Their lives are confused and mixed up and there's an empty place down inside their soul. They need that sense of forgiveness, that sense of belonging, that sense of fulfillment that Christ can give. And pray tonight that many will surrender their wills to the Saviour. For we ask it in His name, Amen.

This, tomorrow, begins the last week of the crusade here in San Francisco. We are going to close the crusade on the fifteenth. That's a week from tomorrow because we begin another crusade just ten days later in Sacramento, California. And then we take a tour of the state that will last for several weeks. And we felt that the team, and everybody else, needed a little bit of time between crusades in order to get a bit of rest.

And then on the twenty-second of the month we're going to come back to San Francisco for a great rally in Seal's Stadium. That's where the Giants play. That's where the Giants won the ball game I think. Maybe they're in Cincinnati tonight, I forgot. But they won anyway.

And we will be there on the afternoon of the twenty-second. We're hoping that Christians all over California

³ One and one-half minute testimony by Stuart Hamblin from the rostrum.

will come and bring the unchurched people with them. Then we're going to begin a week of intensive visitation evangelism. Hundreds of churches in this area joining together in a week of visitation evangelism. And we hope that all of you across the nation will join us in prayer for this last great week here at the Cow Palace in San Francisco.

We've had a bus strike on out here this week. It's been examination time in the high schools. And the crowds this past week were down a little bit except a couple nights when the building was filled to capacity. And tonight, again, it's packed to capacity. And we're glad to see all of you back. I hope that you made "A's" on your examination, you young people. And we're looking forward to a great and glorious climactic week.

Next Saturday night I'm going to make a special announcement, something we want every Christian across America to join us in doing. We've just had word that there is a desperate need for ten million pounds of clothing for underprivileged people in various parts of the world. And we're going to ask people all over America next Saturday night to join us here at the Cow Palace, and all of us in San Francisco, and take clothing to your church--wherever you belong--give the clothing, and that church of yours will send it to the proper agencies that will distribute it around the world. One little suggestion, they don't want hats. And they don't want any women's shoes with high heels or open toes or narrow widths, if you can remember that.

But be getting your clothes together this week and have them cleaned. Don't send them dirty, we don't have enough money; and the Church doesn't have enough money to have them cleaned. Have them cleaned. Maybe you'd like to take your best suit. Sacrifice something for the Lord. And as we're giving our hearts to Christ, we also want a practical expression, all across America, of hundreds and thousands of pounds of clothes. Now some of you pastors that are watching didn't know we were going to ask that. You'd better get ready. Because the people are going to bring clothes in this week, and we'll make a special announcement about it next week.

Now tonight, I want you to turn with me to Mark's Gospel the eighth chapter. The eighth chapter of the Gospel according to Mark. Beginning at the thirty-fourth verse we read these words: "And when He had called the people unto Him with His disciples also, He said unto them, whosoever will come after me, let him deny himself, and take up his cross, and follow me."

Now Jesus said, "If you want to follow me there are three things; first you must deny yourself. Now He didn't say you deny yourself something. It doesn't mean to deny a less type of an automobile, though that is all involved. But it means to deny your ego, your self-centeredness, your selfishness, your pride; to deny self and then take up the Cross.

Jesus died on a cross. It was a place where men hurled all their hate at Him. Jesus said you've got to take your stand at the Cross in your school, in your business, in your home, in your community. You have to take your stand with me no matter how unpopular it may be. And then he said, "And follow me."

Three things: deny self, take up the Cross, and follow me. And then He continued, "For whosoever will save his life shall lose it."

In other words, Jesus said, if you try to save your life down here by trying to gain all the material advantage you can, putting all of your time on your body, in your clothes, in your automobile, in your home, in your money, in your job, in the things of this life, Jesus said you will lose. You will lose in this life and the life to come.

Then He goes on, "For whosoever," that includes you, "whosoever shall lose his life for my sake and the Gospel's, the same shall save it." Whosoever shall lose it! It looked like David Livingston was losing his life when he spent it down in the jungles of Africa. All of England wanted him to come back to England so that England might give him the honors that he deserved. And he refused and said, "I'll die in Africa." And everybody said David Livingston is crazy.

Why is he throwing his life away in Africa? Jesus said, "For whosoever shall lose his life, lose his life for my sake, shall gain it." Not only will you gain more in this life, but in the life to come. And if David Livingston could come and stand here tonight he would say, "I gained in that life and I have won in the future life by losing my life."

Borden, who was heir to all the Borden millions, was converted while he was at Yale. He went out to Egypt and as a missionary he died at an early age. And everybody said when Borden, making headlines around the world, renounced his millions, and renounced his heritage, and

went to Egypt as a missionary, they said he was crazy. He's throwing his life away.

"But whosoever shall lose his life for my sake, shall save his life," said Jesus. Albert Schweitzer could have all the honors that the western world could bestow upon him. But he's throwing his life away in Africa. Down in a little hospital in all the dirt and the heat. "Whosoever shall lose his life for my sake shall find it, shall save it." "For what shall it profit a man if he gain the whole world and lose his own soul?"

Here we find Jesus contrasting the value of one soul and the whole world. And He said if you could gain the whole world and lost your soul, it would be a poor bargain. Because you would lose in this life and the life to come.

I know a great many men that have gotten a great deal of this world. When they come to the end of life they'll tell you, as they have told me in the privacy of their office or their home, "I've lost! I've lost in this life. I don't have any peace and joy and rest and security and fulfillment and completeness. And I know that I'm going to lose in the life to come." Because the Bible says, "The world and the lust passeth away. But he that doeth the will of God abideth forever."

Whosoever invests all of his time and energy in this life alone, Jesus said, will lose in this life, but you also lose in the life to come. And Jesus said that your soul is worth more than all the world.

Suppose that you could gain all the world. Suppose it were possible for one man sitting here in the Cow Palace tonight to gain the whole world. Suppose you had all the oil, all the gold, all the power, all the pleasures, all the amusements, everything that you'd ever dreamed of, you had it all, and lost your soul. There will come a day when you will say, "I made a poor bargain. It was a poor deal."

I would rather be a poverty stricken man in a tenement house tonight; I would rather be on the back side of the desert unheard and unsung and know Jesus Christ as my Lord and Saviour than to be living in a palace and not knowing God.

"What shall it profit a man if he gain the whole world and lose his own soul?" And there are many of you

watching tonight that have gained quite a bit. You stand pretty well in your community. You have security. You have comfort and ease. You have prestige. But in gaining it you've lost your soul. Was it worth it? I don't think so, and I don't think you would agree with me either (sic).

"What shall it profit a man if he gain the whole world and lose his own soul?" Now Jesus said one soul was worth all the world. Now here in San Francisco this crusade is costing about four hundred thousand dollars. You say, "Well what does that money go for?" It goes to pay for the rent, advertising, office expenses, all the rest of it that goes into this crusade. I don't get a penny of it. I don't take any gifts or honorarium's or salaries or anything from this crusade or any of my engagements anywhere in the world. I don't take any honorarium's. Nobody can give me a collection or an offering. I'm paid a salary.

But a crusade like this costs money. And yet somebody will write and say continually, "It costs too much!!" Did the crusade in Los Angeles nine years ago cost too much? How can you figure the value of a soul in dollars and cents?

We can spend a million dollars on one prize fight and nobody says anything. They say, "that's success." You can spend a million dollars on a horse race, and everybody says, "that's successful." But you send a few thousand dollars to win some men to Christ over a period of six or eight weeks and everybody says, "It's too much!" How small a value we put on a soul. Jesus said if you have to spend all the money in all the world to win one soul it was worth it all. Because one soul is worth all the world.

"What shall it profit a man if he gain the whole world and lose his own soul?" Now your soul tonight is valuable. As I told you before, the Bible teaches that you have a body. But you have a soul living inside of your body. And that soul of yours was made in the image of God. And it's valuable. It's valuable first of all because it's eternal.

You see your soul is that part of you that has understanding, affection, memory, conscience, intelligence; and the Bible says that it never dies. Now when a man dies, his body goes to the grave. We know that. The Bible says, "It's appointed unto man once to die." But the Bible teaches the soul, your spirit, that lives inside of you, made in God's image, lives on forever and ever, either in one of two places: either in Heaven, or separated from God in what Jesus calls Hell.

You have a soul tonight. Every one of you! And that soul of yours, living inside of you, is worth more than all the rest of the world put together because it is eternal. You see this world is going to pass away. The Bible says there will come a time in history when this world system, as we know it today, with all of its sin and wickedness, shall pass away. But the soul shall never die. The soul shall live on.

And a thousand years from tonight your soul will still be living. A million years from now your soul will still be living. A billion years from now your soul will still be living. If you knew how valuable your soul was tonight every one of you that are not certain what your relationship is to God, you'd be right down here to make sure that your soul had been saved.

And then secondly, your soul is not only valuable, because it's eternal. But it's also valuable because Satan is interested in your soul. So much so, that he's putting up a battle to keep your soul from getting back to God.

You see the Bible teaches that your soul is sinful. And sin comes between us and God. Sin has separated us and God. And our souls have a disease. And our souls are lost. That's the reason so many thousands of people have to go to psychiatrists, because they have lost souls.

There's an incompleteness. There's a lack of fulfillment. There isn't any joy or any peace down in their soul, because their soul was made in the image of God, and without God they're miserable.

Oh, there are thousands of you right now that go to parties, drink, and have a great time. And you think you are having a good time. But there's that empty feeling. You come home and there's the old hangover. And you don't find any peace and happiness and joy. Why? You've tried to find it in money. You've tried to find it in glamour. You've tried to find it in popularity. You've tried to find it in intellectual pursuits. But you haven't found it. Why?

Because your soul made in the image of God, is separated from God. And Satan doesn't want you to get back to God. And therefore Satan will offer you everything. He'll pay almost any price to keep you from God.⁴

⁴ At this point the sermon ends. Technical difficulties prevented the recording of three or four minutes of the conclusion and altar call.

SERMON NUMBER SIX

June 14, 1958

We want to welcome all of you by television that have joined us tonight. We have been having a wonderful and glorious week here in San Francisco's beautiful Cow Palace. I do not know that in all of our ministry we've ever had a week quite like this week. Night after night we've seen hundreds come down these aisles to receive Christ as Saviour. In the last two nights alone we've seen more than eighteen hundred people give their hearts and their lives to Jesus Christ.

Then one night we saw hundreds and even thousands stand to their feet in dedication. Young people saying, "I'll go to the mission field. I'll go anywhere. I'm going to follow Jesus Christ. What a week this has been. The moving of the Holy Spirit in answer to the prayers of millions of people around the world. We are grateful for your prayers and your interest.

The executive committee here in San Francisco Bay Area have worked hard to make this crusade possible. Led by Dr. Earl Smith and Dr. Carl Howie and many of the leading ministers of Oakland and San Francisco and the other cities of the Bay Area, they have done a magnificent job in making all of the arrangements possible. And we have seen God move in an unprecedented manner here in the Bay Area.

You know, when we came here we never dreamed we were going to see so much. We never dreamed that so many people would be so responsive to the Gospel of Christ. We've been here seven weeks. And already in seven weeks we've seen almost half as many people come to Christ as we did the whole sixteen weeks in New York City.

That is almost unbelievable. And yet we give the glory and the praise and the honor to God tonight. It has been His doing and it's marvelous in our eyes. The Scripture says, "God will not share His glory with another." And so the glory and the praise must go to Him.

This is beyond human explanation. This is God's doing! People prayed in many languages all over the world.

Now God has answered prayer. And I believe that when the Lord's people, regardless of denomination, band together in prayer for one specific event, and work and proclaim the Gospel of Christ we can see revival in any community anywhere in the world where God's people meet the conditions. And certainly the Christian people of the San Francisco Bay Area have met God's conditions, and now God has met us.

We have many guests here tonight from all over the United States. Last year you will remember Ethel Waters sang in the choir. Every night in New York she only missed one night. Well she's back in her regular spot. She came all the way from New York. She's in the choir tonight, singing with the choir.

We have many other outstanding personalities here and there's one fellow that dropped in tonight that is known especially by young people all over America. And I asked him if he would come and just say a word of greeting and a word of testimony as to what Christ means to him. He's known by millions of young people. He's a cowboy actor who gave his life to Christ some time ago. And his name is Roy Rogers. And I want Roy Rogers to come and give us a word of greeting and a word of testimony before we introduce the other people that we want you to meet tonight. Roy, God bless you. We're glad to have you in the Cow Palace.

You know many people have written in Roy. All over the world and said, "Why is it called the Cow Palace?" They say, "Where are the cows? What do you do with the cows when you're holding the meeting?" Really! From Australia and New Zealand and from England, we've had people write us and they address it, "Billy Graham, the Cow Barn." Well, Roy Rogers has something to do with cows in his great rodeos. And so I think it's fitting that in the Cow Palace we have a Christian cowboy tell us what Christ means to him.

You know they have a group of people in Hollywood called the Hollywood Christian Group. They meet every Monday night. Film stars and people in the film industry meet to study the Bible and pray. And one of the leaders in helping get it organized has been Roy Rogers and his lovely wife Dale Evans. And Roy, we're delighted to have you tonight. God bless you.¹

¹ Three and one-half minutes of testimony by Roy Rogers.

Thank you. You know in a great crusade like this many people wonder how in the world we do it all. Because we have scores of engagements every day all over the area, all over the city, preaching Christ wherever we can get a crowd together.

And at every one of these crusades we have an associate evangelist. Most of them preach far better sermons than I do and many times the people would rather hear them than they would me. And in this crusade, we have had some splendid associate evangelists. Some of them have been with us in most of our crusade. And I want you to meet them tonight. I want them to step up here.

The first one I want you to meet is Mr. Howard Jones. He just recently came with us. Howard Jones is a graduate of Niagara College in New York. And he has been pastor of a church in Cleveland, Ohio. Now he's on his way to Africa to preach the Gospel of the Lord Jesus Christ. God has used him mightily here and Howard, as you go to Africa, I believe there are going to be thousands of us here praying for you.

Then there's another man. Step up here Akbar. Dr. Akbar Haqq is from New Delhi, India. He received his Ph.D. at Northwestern University. Now God has called him into full time evangelism in India. And he is doing through the sub-continent of India what we are trying to do in the United States. As he flies back to India this week to preach the Gospel I hope all of you will be remembering him in prayer.

Then on this side is Grady Wilson. Grady Wilson has been with me for twenty-five years. We grew up together as boys. We went to college together. And then when we started in evangelism Cliff Barrows, and Beverly Shay, and I and Grady all started together. And he is a great preacher of the Gospel holding many meetings between crusades and during the crusade here, doing a tremendous amount of work in preaching. And you may see his name advertised in your town soon. I hope you'll go hear this great preacher of the Gospel.

The next man is Leighton Ford. Leighton Ford is a young Presbyterian minister from Canada. And the Lord has used him all through the Dominion of Canada and throughout the United States in preaching the Gospel. He's only been graduated from seminary a few years. But in this short time I believe the hand of God is upon this brilliant young

Canadian. And I hope that many of you will start praying for Leighton Ford. Because Christians across America are going to soon know his name. God is with him.

Then we have another man that has been with us in several of our crusades. He comes to us from Great Britain. He is an ordained minister of the British Methodist Church. For fifteen years he has been pastor of great churches throughout Great Britain. He has helped lead many of the great Methodist campaigns in Great Britain during the last few years. And just more recently, he has been pastor of one of the largest Methodist churches in all of London. And we asked the Methodist Church in Britain if they would loan us, for a short time, this man of God. The Reverend Joseph Blinco.

And a lot of people are asking does a crusade like this last? Well, the Reverend Mr. Blinco was one of the ministers in London that helped lead the London crusade that was held four years ago. What has happened in four years? Are there any evidences of the crusade after four years? I'm going to ask Mr. Blinco to come and answer that question, and tell you what is happening in Britain. And we happen to have here in San Francisco, visiting with us, two people from Great Britain that accepted Christ four years ago when we were there. He is going to present them to tell you in their own words what Christ has done for them in this four years since the crusade in London in 1954. Mr. Blinco.²

Next Sunday, on June twenty-second, we will be in Seals Stadium. Seals Stadium at three o'clock in the afternoon, and I hope that all of you in the California area will be there to help us fill that great stadium. It's a rather small stadium in comparison to some that we've gone to, but it's the only stadium that we could get. And if Willy Mays and his Giants can fill it for baseball we ought to be able to fill it for the Lord. That's next Sunday afternoon, the twenty-second of June, at three o'clock.

Then, beginning on the twenty-ninth of July, we go to Sacramento, the capitol of the state of California, for a great crusade in the open air stadium that will last for eight days.

² Joseph Blinco gave a four and one-half minute report on the crusade in London. This was followed by a one minute testimonial of John French, an "actor on the West End stage," and two minutes of testimony of Patricia Camblin, an actress who had been, "training for the London stage."

Then we're going to take a tour of the state of California going from stadium to stadium in cities such as Los Angeles, and Sacramento, and San Diego, and Fresno, Santa Barbara, and many other places in California. I hope you'll pray for us as we continue our ministry in this great state.

And then this fall, beginning the latter part of September, we're going to be in my home town of Charlotte, North Carolina. And I hope that people all over the country will begin praying for that great southern city of Charlotte, North Carolina.

We have a beautiful coliseum there, one of the most beautiful in the world, seating not quite as many as the Cow Palace, but almost as many. And I want to tell you this, that we're praying that the Lord will direct us. And if we can find enough money to buy the time, we're going to be on television again this fall from Charlotte every Saturday night beginning the latter part of September.

And then I would like to announce that next Saturday night we will be back on television. Next Saturday night for a special program, next Saturday night on television, the same time as you're watching now. That is if enough of you write us this week. We don't have quite enough of your help to maintain this ministry at the moment. And we need you to help us. So I'm going to ask when you write for this beautiful song, "How Great Thou Art," that you will remember that we're dependent on your help to pay for this program, that is tonight being seen on about 175 television stations.

Then we're asking people all week to send their clothes or to take their clothes, to their churches for this reason; we need ten million pounds of clothes for refugees and people in other parts of the world. Church World Service has informed us that they're in desperate need of clothes. And what ever agency your church may use, I hope that you're going to take clothes that you don't need. Don't send rags. Have them cleaned first. We don't want any hats and we don't want any shoes. But send your clothes, or take your clothes to your church and your minister, and the office of your church will handle them. And they'll be distributed in other parts of the world. I hope that you'll do that this week.

Now, tonight, I want you to turn with me to the second chapter of the Book of Exodus. The second chapter, the Book of Exodus, for a very brief message. I don't have

time to read the entire text. It's the story of Moses and the fact that he was adopted in the Pharaoh's family. "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, 'Because I drew him out of the water'."

In the Old Testament there is no name that stands out like the name of Moses. Moses was the man that God raised up to lead the Children of Israel out of the bondage of Egypt. Moses stands in the Old Testament as the greatest figure perhaps before Christ.

But Moses was an adopted son. Because Pharaoh had issued a decree that every Hebrew baby was to be killed in the land of Egypt. And when Moses was born he should have been, by law of Pharaoh, killed. But his mother took him and hid him in the water. And Pharaoh's daughter was down bathing by the Nile River. And she heard the cry of this little infant, and she fell in love with it right there. And she adopted this little baby and she called him Moses. And Moses became the son of Pharaoh's daughter by adoption.

And he was reared in the courts of the Pharaoh. He attended the university. His home was the palace. And many historians tell us he was probably heir to the throne of Egypt, the most powerful empire in all the world of that day. Moses was a mighty soldier. He was a mighty warrior. He was a prince in the house of Pharaoh by adoption.

Now the Bible tells us that before we can get to Heaven, before we can have our sins forgiven, we too must be adopted into God's family and become a child and a son of God. The Bible says that, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." The Bible again says, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Father."

I want to ask you a question tonight. Are you God's child? Have you been adopted into the family of God? When you speak of adoption, and Roy and Dale have adopted a number of children. They have seven in all. I've forgotten how many have been adopted, but several. And a lot of people adopt children.

And the Bible teaches that if we're to be the children of God and the sons of God we must be adopted into His family. Now the Bible tells us that there are two families

involved when we think of adoption. There is the family of your birth, and then there's the family of your adoption.

Now what is the family of your birth? The Bible teaches that we inherit certain things from our families by birth. First, Jesus said, "Ye are of your father the Devil, and the lust of your father ye do also."

Now there's a certain sense in which God is the father of us all. By creation. He created all of us, and in that sense there is the fatherhood of God. But in the spiritual sense there is no such thing as the fatherhood of God. Because Jesus plainly said that those outside of Christ, those that are living wicked lives, are, "of their father the Devil."

In other words, Jesus said in so many words, the Devil is your father. And all the wickedness and crime being committed in the world tonight is the Devil's children doing the Devil's work. And when God looks down on this crowd of people here in the Cow Palace tonight he sees two classes of people: the saved and the lost. Those that are serving Christ as Master, and those that are serving the Devil. He sees two destinies, Heaven and Hell. Every person in here is going to Heaven or you're going to Hell, one of the two.

And so life is divided from God's point of view in two classifications: those that are saved, those that are lost. Those that are saved (sic) in their own selfishness, their own desires, the lust of their own flesh walking after the lust of the Devil; and those that are serving Jesus Christ by self denial and cross bearing and following Him. Which class are you in tonight? Which one are you following? Are you following God? Have you been adopted into His family?

Now there's another family to be considered, and that is the family in which you're accepted. When you're adopted you're adopted into another family. The Bible says, "And I will be to you a father, and ye shall be to me sons and daughters." And again we have received the spirit of adoption, and here we see the amazing love of God. Behold what manner of love the Father has bestowed upon us that we should be called the sons of God.

Oh, the love of God that He would adopt us into His family. Can you believe it? The God that created the stars and the moons and the sun. The God that put all the

things in the earth and in the air that science is now discovering. The God that created us, the God of creation, is willing in spite of our sins and our rebellion and our wickedness. He is willing to receive us into His family.

God says, "I love you tonight. I want to adopt you into my family. I want you to change families. From the family of sinners, and darkness, and death I want you to turn to my family where there's light and life and where there's a new way of living." God says, "I want to adopt you into my family. Won't you be my child? Won't you be my son? Won't you be my daughter? Won't you come into my family?"

That's the plea of God. That's the heart-throb of God tonight O World such as we're living in. God is saying to the people of India, God is saying to the people of Africa, God is saying to the people of Russia, God is saying to the people of America, "I want you to be in my family so that there can be a true brotherhood among men."

And I tell you, I don't think we're ever going to solve the race problem, and the many other social problems that beset mankind, until we have all come to acknowledge Christ as King and Lord and Master, until we've been adopted into His family, and then truly shall we become the sons of God.

Are you a child of God tonight? Are you a son of God? You know it's an amazing thing that God should love us so much. It's amazing that God should adopt us when He had a son of His own. Usually people that go out to adopt people are looking for children because they want them. But God already had a son.

It's also amazing that He would adopt us when we consider what we were. We were deformed. You know, usually, if you go to an orphanage to pick out a child for your home you want a child that is perfect. You want to get as fine a child as you possibly can. But the Bible tells us that we were spiritual cripples. We were deformed. We were suffering from the disease of sin. We were hopeless and helpless. And God said, "I want you."

Why? Just because He loves us. He fell in love with us the moment He saw us. You might have sinned against God, and you might have committed all kinds of sin. You might be a habitual liar. You might be a thief. You might be a murderer. You might be an adulterer. You might have sinned against your wife and your family. Whatever you've done God says, "I love you. I love you."

God commendeth His love toward us in that while we were yet sinners Christ died for us. And the Bible says God wants to take you in spite of your sins, in spite of your deformity, in spite of your disease--the disease of your soul that we call sin. God says, "I want to bring you into my fellowship, into my family, with all the rights and privileges thereof."

God says in Ezekiel, "When I saw the pollutedness of thy blood, that was when I loved thee." In spite of your sins God says, "I love you." And then it's amazing that God should go to such an expense to adopt us. Purchased by the blood of Christ. He didn't pay gold. He could have paid all of that. But He paid the blood of Jesus Christ His son. And when Jesus Christ died on the Cross He died for our sins and it was God paying the price. It was God in Christ reconciling the world unto Himself. It was God paying the supreme price in order to save us from our sins.

Yes, He paid a price for our adoption. If you're to be a child of God you're going to have to come to the Cross. And you're going to have to receive Christ as your Lord and Saviour. There are many of you here tonight that would like to be a child of God. You'd like to know the peace that He brings. You'd like to know the forgiveness that He can give you. You'd like to have Him come and lift your burdens, and solve your problems, and make you a new person. You'd like to receive a new nature. You'd like to know that you're going to Heaven.

Well I want to tell you if you are to be adopted into the family of God with all the rights and privileges that go with a child of God you'll have to come to the Cross--where Christ died for your sins and where God paid the debt. And you'll have to acknowledge that He is your Saviour.

Suppose you ignore God. Suppose you ignore Christ, His only son, or resist Him. Do you think God is going to save you? You think God is going to adopt you into His family when you are against God, and you refuse to receive and acknowledge His son. You deny His son, you're ashamed of His son.

No! You must come and acknowledge God as your Father. You must come and acknowledge Christ as your Saviour. You must come and identify yourself with the Christ who died on the Cross and rose again for our justification.

And you know something else occurs to me. It's amazing that God should adopt us when we were enemies. You don't usually go out to get an enemy, and yet the Bible tells us that all of us that are sinners are enemies in the sight of God. We rebelled against God. We've turned against Him, and God considers us an enemy.

You say, "But Billy, I'm no enemy." Then accept it by faith because the Bible teaches it. We are enemies. Aliens from the Commonwealth of Israel. But in spite of the fact that we're enemies He loves us. Jesus said, "Love your enemy." And I want to tell you we're to love our enemies. I don't care who persecutes you, we're to love them. Even in time of war we're to love our enemies. There is no excuse ever for hatred. There is no excuse ever for bigotry, and intolerance, prejudice. We're to love as God loved us!

How did God love us? When we were sinners He gave his son as a demonstration of His love for us in order that we might be adopted into His family. And the greatest sin you can commit is sin against love by rejecting, or refusing, or neglecting God's great offer of adoption.

And what do we receive when we're adopted? The Bible says the first thing we receive is we're adopted into His family and the moment you receive Christ you become a partaker of the divine nature.

Now if you go out and get a little girl or a little boy and adopt them into your family you cannot give them your nature. But God can give you His nature. And the Bible teaches that a change takes place in our lives when we receive Christ.

In other words, you're going in one direction by faith repent of your sins, turn and receive Christ as your Saviour. In a moment that can happen tonight--as it did in these people one night a few years ago. Your life can be changed just as rapidly tonight and you start in a new direction. You have new values. You have a new destiny; you have a new hope. You have forgiveness of your sins. Your life is transformed. You're a new person.

He can change you tonight. But in doing so a supernatural act like a flash of lightning takes place. You might not feel it, but by faith you accept it. The Holy Spirit comes in to live and gives you a new nature. And every child of God has God's nature.

And then the Bible teaches us that we become a joint heir with the Lord Jesus Christ. And I say this very reverently, there is a sense in which we share equally with Christ. We're heirs and joint heirs of God.

Suppose you heard about a grandfather or a rich uncle tonight that died and left you a million dollars. The Bible tells us that God is preparing things for us that our minds cannot comprehend. It would be impossible for me to describe to you the glory that is ours. Joint heirs with Christ here now. He gives you peace here, and joy here.

There's an emptiness in your life isn't there? You don't have the joy that you'd like to have. There isn't the peace that you'd like to have. There isn't the sense of another person helping you that you'd like to have. You can have it tonight by giving your life to Jesus Christ.

And that is what you become. You become a child of God. But more than that, the moment you die the Bible tells us we go to Paradise, we go to Heaven. And there we spend eternity with God. What a glorious place that's going to be. A place where there'll be no tears, no troubles, no trials, no war, no sin, no drunkenness, no temptations, no devil.

What a place Heaven is going to be! And I'm looking forward to going to Heaven. Mainly I'm looking forward to that moment when I shall stand on the other shore and when I arrive there I'll walk down those streets of gold and as a child and a son of God. An heir of God Himself, a joint heir with Jesus Christ adopted into the family of God.

And as an adopted child, according to the law, an adopted child has just as much right to an inheritance as the true child. We are adopted into the family of God by faith in Jesus Christ. Have you ever been adopted? Are you sure that your sins have been forgiven? Are you a joint heir with Christ?

All the rights and privileges and glories that are being prepared for us yonder, and the great thrill and joy of living for Christ here--adopted into the family of God! A child of God!

I've never been able to understand how a Christian could be ashamed of Jesus Christ. And I think that's the reason why the Bible says that if you're ashamed of Him down here, He's going to be ashamed of you yonder. That is

one reason why I ask people to get up out of their seats and come forward in front of everybody, and stand to receive Christ. Because it's an act not only of your will, but it's an act of testimony in which you are publicly saying, "I receive Christ."

Suppose you get married, but you're ashamed to show your wife. You think she'd like that? I don't think so. When you come to Jesus Christ to give your life to Him, He changes you and transforms you. But more than that, you become an heir of God. And you're not to be ashamed of it.

I'm going to ask all of you that would like to be adopted into the family of God tonight and receive Him as your Lord and Saviour to follow Him and have your sins forgiven. I'm going to ask you to get up out of your seat and come right now. And stand right here and say, "Tonight I want to receive Christ. I want to give my life to Christ. I've heard these testimonies. I'm not sure that my sins are forgiven."

And I want to warn you don't put it off. The Bible says, "He that hardeneth his heart being often reproved." This is the last Saturday night in the great Cow Palace. You may never have another moment like this as long as you live. This is the moment to give your life to God. This is the moment to trust Him. This is the moment to receive. This is the moment to be adopted into His family; to become His child. I'm going to ask you to come right now. From everywhere. Hundreds of you. Just get up out of your seat and come. And stand right here in front.

And after you've all come. After you've all come we're going to have a moment of prayer, a verse of Scripture, and give you a word of instruction, and talk to all of you together. I'm going to ask you to come quickly, right now. Hundreds of you. Just get up out of your seat and come and say, "Tonight I want Christ."

Every aisle in the Cow Palace is jammed with people coming to Christ. To be adopted into His family. I'm going to ask you, where you are, to give your life to Him right now. You can just bow your head and say yes to Him. He'll come in, give you His nature, transform you, make you a new person. Tonight, right now, you don't have to wait. Then get up tomorrow morning and go to Sunday school, go to Church. Go to church and tell your minister that tonight you received Christ and you want to follow Him in the fellowship of the Church. Your minister will help you. God bless you.